



## The Proheme. Wyllyam Tyndale, otherwyle called Wyllyam Pychyns, buco the Reader.

Race, peace, and increase of knowe iedge in oure Lorde Jesus Chapste be with thee (Reader) with all that calle on the name of the Lorde busaynedly, and with a pure conscience. Amen.

Let it not make thee dispapre, neither vet discorage ther (Dh Readet)that it is forbidden thee in peyne of lyte and goodes, or that it is made breakpinge of the kpinges pcace, or treafon buto his bighnes, to reade p worde of the foules health. But muche tather be bolde ithe lorde a cofort the foule. for as moche as thou arte fure & balle an eupoent ofgobowood token thozow (uche perfecutyon, that it is the true entel. morde of god . Whiche wordeis euer hated of the worlde, neither was it euer without perfecutpo(as thou feelt in all the ftoppes of the byble, both of the newe teltament and allo of the olde). Aerther can be no more than o fonne can be without his locht. and for as muche as centrary wyle thou atte fure The popete è the Popes doctrone is not of god, which as thou recepued and (reft)is fo agreable buto & worlde a is fo tecepued prefeenteth, of the world, or which rather forecepneth v world, & the pleasures of the worlde, Aleketh nothynge but the possessions of & world, auctorpteein & worlde. to beare a rule in p world, a pfecuteth the worde of god and with all wplynes bypueth the people from it, and wyth falle and Sophiffycall reasons Ail. maketh

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maketh them afraybe of it : yea cutfeth them and excommunycatethethem, and bapnaeth them in be leife, that then be damned, yf they loke on it, a that it is but doctrone to decepue men, and moueth the powers of the worlde, to dee with fpre, water, and fwerde all that cleue bnto it. for the worlde loueth that which is his, and hateth that, which is chofen out of the world to ferue god in p fptrpte. As Chift faveth to bis difcpples. Johanis.rb. If pe were of the worlde, the worlde would loue his owne. But 3 haue chosen peu out of the worlde, and therfore the mozloc hateth pou.

God Befen: been bis bo etrene bem Seife.

A nother comforte hafte thou, that as the weake powers of p wolld defede p Doctrine of the worlde: lo o myatty power of god defendeth o doctrone of god. Which thing thou halte curdently percepue. of thou call to mynde & wonderfull deades, whiche god bath euer woughte for hys worde in ertreme necestytee syng the worlde began, be ponde all mang teafon. Whiche are wertten (as faeth Baule. 1802 manozum.rv). foz our lerninge: (and not foz oute becepupnge )that we thosowe patpence and coforte of the fcripture, inoghe haue hope. The nature of ibe frehterh goddes worde,is to tyght agapufte Ppocrptes. It againde pps becan at Abel, and bath euer fynce contynued, and thal, I noubt not, butyll the latt day. Ino the Ppo= crytes have alwaye the worlde on theyre fydes . as thou feeft if tyine of Chapfte . They hab the eldets, how oure that is to watte, the rulers of the Jewes, on theyr ac was intes fobe. They had Bylate and the emperours power on thepr fpde. They had Derode also on they; fpde. More over, they brought all thept worldly wollow

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The 12 20heme. fe.tii. me to palle, a all that they coulde thynke or pma= apn to ferue for they purpole . fpile, to feare the people with all, they ercommunycated allthat be the proceeds feued in him, a put them out of the temple, as thou co. feeft. Johnite. Secundely, they founde the meanes to have bom condepned by the Emperours power. and made it treason to Ceasat to beleue in tym. Thyzolvither obtayned to have hym hanged as a theife og amurderer, which, after they beleife, mpf= bome was a cause aboue all causes, that no man Moulde beleue in hom . for the Tewes take it for a fure token of euerlaftyng Dampnatyon, if a man be hanged. fozit is wrotten in thepz la we. Deutero= nomit. rri. Curled is he, who loeuer bangeth on tree. Dovies also in the same place comaundeth, pfany man be hanged, to take hym downe the fame dape. and bury hym, for feare of pollutyinge or Defylyng the contrep, that is, lefte they houlde brig the wasthe and curfe of God bpon them. Ind therfoze the wocked Jewes theim felues, whiche with fo vene= mous hate perfecuted the doctrine of Chille, & did all the Chame & they coulde do bnto him (thoughe they would fayne have had Chipft to hange fipl on the croffe, and there to rotte, as he Gould have Done by the Emperours lake, pet for feare of defpipage theyr Sabboth, and of bipnayinge the wrathe and cutle of god bpon them: Begged of Pplate to take hom downe. Iohn.rir. mhiche was againfte them felues. fynally, whan they had bone al they could, and that they thought fufficient; and whan Chapt was in the harte of the corthe, and fo many bylles and pollares about hym, to kepe hymrdowne: and mhan 3.iii.

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Bobs tructh lohan it mas paft mas helpe, than holpe god. Wha bers ano ma man coulde not bayng hpin agayne, Goodes trueth haththe wife fette hom agapne. The othe that god had fwozne to proceptes, to Abraham, to Daupd, and to other holp fathers and prophetes, repfed hom up agapne, to bleffe and to faue all that beleuein hom. Thus became the wpf= dome of the proceptes, folphenes. Lo,this was written for thy learninge and comforte.

The cartiup er of the Tira Obarao.

Dowe wonverfully were the Chyloerne of Ifea. el tee unber ell locked in Egypte . In what tribulatyon, com= braunce, and aduerfytte, werethep in: The lande alfothat was prompfed them, was farre of, and ful of great cretes, walled with bye walles by to the Ikve, 4 inhabpted with great grauntes:pet goddes trueth brought them out of Eappte, a planted them in the lande of the apacites. This was also weptten for our learninge. for there is no power agarafte goddes, nerther any wyledome . agapufte goddes wiscome: he is ftronger & wyser than all his ene= mipes. What holpett Bharao, to browne the men chploerne: Solptell, I feare not, Chall it at the laft Sharasfley belpe the pope & his by hoppes to burne cur men chylderne, whiche manfully confeste, that Jelus is the loade, and that there is no nother name ayuen bito men, to be faued by, 3s Deter telt ifpeth, actes tu the fit. Chaptee . 300 ho daved by the redde fea! who ficwe Golpas: who do al those wonderful deades, whiche thou readelt in the bybler 200 ho de= ipuered the Ifraelptes euermoze from thealdome & bondage, as foone as they repented and turned to god : farth bercirand goddestruth, athe trufte tu the promples whiche be bab made. Reade the ri. Cha=

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fo.titi.

ri. Chapytre to the Debruce forthy confolation. 200 han the childrene of Afrael were redy to Dyfpapie, for the greature athe multptude of the gp=ce coforteth auntes: Doples comforted them euer, favenge: Hethe Mraeips membre what your lorde god bath done for you in Eappte, his wonderfull places, his wyzacles, his wonders, hps mygher hande, hps freehed out atme, and what he bath done for you bytherto. Mail optropthem: he thail take they hartes from them, and make them feare and flee before pou. De Chail frome them and feare bp a temelte amonge them, and feater them and barnge them to naught. De hath (worne, he is true be woll fulfyll hos pro= mples that he hath made buto Abzaham, Alaac, & Jacobe. This is written for out learninge. for berely he is a true god, a is our god as well as thetes, The promples are with be as well as with them, Gods truth the present with bs, as wel as he was with theim. frahierh for If we alke, we thall optamne: of we knocke, he woll open: pf we feke, we thall fynde: pf we thapfte, his truth Mall fulfpil our lufte. Chapfteis with bs bntpl the worldes ende. Matthewe the lafte. Let ply= tell flocke beholde therfoze. fogyf god be on oure fode: what mater maketh it, who be agaynft bs: Be they bylhoppes, cardinalls, popes, or what lo euer names they will.

Aparke this also, if god sende thee to the sea, and the sarche of promise to go with thee, and to bronge thee safe to the surface of lande, he was reple by a tempeste against thee, to prove whether thou waste abyde by his worde, and that thou mayest feale the sayth, and perceptie his goodnes. Foresit were alwayes sayre wether, and

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thou neuer brought in to luche feopardpe, whence his mercye onely delpuered thee, thy faythe fhulde be butapzelumptvon, and thou Quibelt be euer bn thakefull to god, a mercylelle bnto thy neyghbour.

God workes . AL.

If god promple tyches, the waye therto is poth backewas uertic. Whome he loueth, him he chafteneth, whom he exalteth, be calteth bowne , whome be faucth be Danmeth fyzit. De barngeth no man to heaven, er= cepte be lende hom to bell foaft. Ithe promple lyfe, be Clayeth fyit : whan be buyloeth, be calleth all Downe fyzit. De is no patcher he can not buplo on a nother mans foundation. De wyll not worke bns tyll all be pafte remedye and brought buto luche a cale, that men may le howe p his hand, bys power, bys mercee hys goodnes and truth hath wrought all to gether. De welllet no man be partaker with hym of his praple & gloppe. His workes are won-Derfull & contratee onto mans workes. who ever (laue he) deliuered bis o wne conne bis onely conne. his dere sonne, buto the death, and that for his ene= inpes lake, to wrine his enemye, to ouercome bym with love, that he myght le loue and love agayne, and of lone to do lyke wyfe to other mena to ouer= come them with well bornge?

Tolephe

Tolephe lawe the fonne a the mone, and ri fterres worthyppynge him. Beuerthelelle yeare that came to paste god larde hpin where he coulde nepther le Conne noz moone, neyther Carre of the Chyc. a that many peres & allo budelerued. Co nurtoure him. to humble, to meke & to teache him goodes waies, and to make hym apte and mete for the rownie and honour agaynst he came to it; he might percepue

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Be prompled the chylorene of Atrael a labe with truer sof mylke and hony. But brought them for the space of fortye peres into a lade, where not only rouers of mpike and hone were not, but where fo mouch as a droppe of water was not. To nurtoure them a to teache them as a father dothe his fonne. and to bo them good at the later ende, a that they myabt be ftronge in they spirite and oules, to ble bys gyftes and benefytes godiy and after his wyl.

De prompled Dauyd a kyngdome, and immedyatip ftered by konge Saul agaynfte hom to perle = Danie cute hom, to hunte hom as men do hares with are= Joundes, and to feret hom out of every hole, a that for the space of many peres to tame hom, to meake im to kyll his luites, to make him feale other mes ifeafes to make hym mercyful to make bym bus terftande that he was made kong to minfter and to ferue his breth, rne, a that he Chulde not thonke that his subjectes were made to minufter buto his luftes, a that it were laufull for hym to take awape from them lyfe and goodes at bye pleafure.

D that our konges wete fo nuttered nowe a howe By G Dapes, which our holy by Moppes teache of a farre ite hynges. other maner, fayeng :pour grace Chal take his plea= fure:pe, take what pleafure pe lufte, fpare nothping. me that offpence with you: we have power, we are goddes breares. And let by alone with the realme. Toe Gall take parne for pouand fe that nothynge be well, pour grace Mal but defede the farth onely, wherebuto

Let bs therfoze loke dilygently where buto we 26.1. are

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ts to Cuffre

are called that we dicepue not our felucs. We are called not to dispute as p Dopes biscoples bo.but to ope with Chapft, that we may lyue with hom. & to fuffre with hym that we maye reggne with hym. Dur fightes me becalled bnto a kyngdome g mufte be wonne wiple good with fuffryng onely, as a lycke ma wynneth belth spech forps God is he that Dothe all thyng for bs, and fyghteth for be, we do but luffre onely. Chapite layeth. To. rr. As mp father fent me, fo fende I pou. Ind. To: rb. If thep perfecute me, than Chall thep perfecute pou. And Mat. r. Capeth Chapft. I fende pou fuathe as thepe among wolues. The thepe fraht not:bus the heparde fyghteth for them and careth for them Beharmeles as doues, therfoze fageth Charft, and myle as ferventes.

ethe topes fervent.

The doues pmagen no defece, no; feke to auenge Dome o lithe them felues. The ferpetes wpfdome is tokene his beed a those partes wherin his lyfe refleth. Chapfter is our heed and goddes worde is that, wherin our lpfe tefteth. To cleue therfoze faft bnto Chriftand buto those promples whiche god bath made be for his lake, is our wploome. Beware of men (layth he) For they hal dely ucryou by buto their counfels. Mal fcourge pou. Indre Call be brought before rulers and kynges for my fake . The brother Chall I betrape or Delpuer the brother to Deathe, and the fa= therethe fonne. And the cholderne Gallipfe anavnfte: fal ber and mother and put them buto deathe. Deare: wh, it Chapit lapth more. The Discepte is not areaterth an his mapfter nepther the feruaunte greater. or bett erthan bis forde. If they have called & goodd-Man o. v the house Beelzebub : Dowe muche rather mail

The Brobeme. To by hall they call his boutholdeferuauntes for Imp Luke. ritt. layeth Chrifte: Whiche of pou difpe feb to buplde a toute, letteth not downe fyrit and con= teth the coft, whether he haue lufficeent to performe it . tefte whan he hath lapde the foundation, and than not ableto performett, all beholde, beapnne to mocke him faipnge: thys man began to buploe ( Be makethe was not ble to make an ende. Do lykewyle none mockeof him of you that forlaketh not all that he hathe, can be gethnet the mp Discpple. Who iseuer therfoze cafteth not thys ende or be be afore hande: I mult teopardelpfe, goodes, honout worthippe , and all that theirps for Chapites fake . Dicepuethe him felfe and maketh a Bocke of hym felfe bnto the godleffe ppocrites and infpbels. Ao man can feruetwo mayftets, God and mammon. that is to lave, wyched tyches allo. Dat, bi. Thou Bom in the muft loue Chapft aboue all thonge. But that Dofte pope fur whi thou not, yf thou be not ready to forlake all for his for Chines fake. Pf thou haue fozfake all foz his fake: Chan ar fake but for thou lute that & loueft hym. Trybulatpon is out ghte epaht Baptyme, and is fignyfred by plungyng in to the water . we that are baptpled in the name of chill (lapth Baul. Ro. bi, ar baptyled to dape to hi The spitete thosowe trybulatyou purgeth De & is our bapel. kpllethour flechly wytte, our worldly bnderftan-Dynge and bely wploome, and fylleth be ful of the woloome of god. Tribulation is a bleffingethat

-commeth of god, as witnelleth Christe . Apathet. b. Blested are they that suffer persecution for right-

Eather to chose and desire to be blessed with Chapse

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wistnes lake, for therey s the kyngdome of heaven. Eribulation Is this not a comtortable worder who ought not is a bicliping

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The proheme.

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with the worlde for a lytell pleature?

Diofperples is a curis.

Diospetite is a right curle, and a thyng that god grueth bnto his enemies. 200 be be to you rich, lat cth dbuit. Luke, bi. Lo ve haue pour confolatpon: wo be to you that are full, fozye (hal hunger: wo be to you that laughe, for ye Mall wepe : wo be to pon whan men prayle you. for lo dyd they fathers bnto the calle prophetes: pen and fo have oute fathers done buto the falle pocrytes. The pocrites. with worldly preaching have not gotten the praise onely, but even the possessions also and the domy= npon and rule of the whole worlde.

Eriberiation te the gyfte of god.

Tribulation for ryghteousnes, is not a blessinge only. But also a gyft g god gyueth bnto none faue his specyall fryndes. The apobles. Actes. b. reiop. fed that they were counted worthy to fuffre rebuke for Chapftes fake. Ind Paul in the feconde eppfile and there chapter to Timotheum fareth. All that woll lyue godly in Chapft Jefu, multe fuffre perfecuepon. And in the fyrst chapter of his pistle to the Philippians he lanth: Unto you it is geuen, not onely to beleue in Chipfte, but also to luffre for his lake. Here leeft thou that it is goddes auft to luffre for Chevites lake. And Deter in & fourth chapiter of his foolt polite, la peth. Dappye are ve, if pe luffre for the name of Chapft, for the alorous spirite of mberbithan god refteth in pou. Isttnot an happy thringe to be are the pape fure that thou art fealed with goddes fpairite buto euerlafting life: Ind berelp thou art fure therof, pf thou suffre pacpetly for his lake. By suffering art thou fure. But by plecutyng, canft g neuet be fure.

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For Daule in the fofte chappete to the Romagnes fapeth. Cribulatpon maketh fealpnge, that is,it maketh be feale the goodnes of god and hys belpe, and the working of his fpirite. And in the twelfte chapytre of the fecunde epyfile to the Counthians. the lorde land to Daule, my grace is fufficyent for thee. for my fregth is made perfecte thozowe weakenes. Lo, Chapft is neuer ftronge in be, toll we be weake. As our frenath abateth, so aroweth the Arenach of Chailt in bs: whan we ar cleane empted of our owne ftrength , than are we full of Chapftes Arength. And loke how muche of our owne Areath remanneth in bs: fo muche lacketh there of ftreath of Chapft. Therefoz faveth Paule in p faid place of his fecunde epiftle to & Cozinthyans. Mery gladipe wyl I tetople in mp weakenes, that the strength of Chapfte may owell in me. Therefoz haue A Delectas tion (fateth Baule)i infirmttees, in rebukes, in nede fume. in perfecutions, and in anguythe for Chapites fake. for whan Jam weake than am I ftronge: mea= nynge that the wakenes of p fleathe is the frength otthe fptrite. Ind by fleathe, binderftade witte, wpf= Dome, and all that is in a man befoze the fptrite of God come: and what loeuer fpigethe not of the fpt= rite of God, and of goddes worde. And oflyke teftp= monpes is all the Scripture full.

Beholde, God letteth befoze by a blessige a also a cutle. A blessynge verely, and that a glozpous and an enertaltynge, yf we wyll suffee tribulation and adverspree with our lozde and saupour Christ. Ind and everlastynge cutse, yf for a sytell pleasures sake we withdrawe our selves from the chastysyng and

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mirture of god: wher with he teacheth al his fones? and fallhoneth theimafter his godly wyll, and mas keththem perfyte (as he byo Chapfie ) and maketh them apte and mete bellels, to recepue his grace & his spirpte: that they mighte perceine and feale the excedenge mercy which we have in Chaille, and the innumerable bleffenges , and the bnipekeable inherviaunce, where puto we are called and cholen, & fealed in our fauvoure Telus Chipa: buto whome

be Daple for euer, Amen.

Mhe Differece bermene the gob & of the deugli.

finally, whom god chofeth to repane cuerla = Stingely with Charathim feadeth be to his inpatty spirite, and poureth strength in to bys hart to suffer afflyctvons allo with Chapite, for beatunge witnes capiderne of unto the truth. Ind this is the Difference bet wene the childrene of god and of faluatyon, and betwene the chylogen of the Deupll, and of Dannatyon: that the children of god have power in thepr hartes to fuffer for goddes worde, which is thepr lyfe a falua evon, they thope and truffe, and wherby they lyue in the foule a spirpte befoze god. And the chploerne of the Deuell in tome of aduerlitee flee from Chapft. whom they folowed faynedly, they; hartes not leas led with bys holp and mightp fpirite: a gette them to the standert of they tright father the deuell and take his wages, the pleasures of this worlde. Whi= che are the earnelle of everlallynge dampnatyon. Botiche concluspon the rit chapiter to p Debrues, wel confrancth fatrage: Dy sonne despree not the chaftplpinge of the lorde, nepther farnte whan thous arterebuked of hom. for whom the torde loueth, hym be chaftelyth: yea, and he feourgeth euery fone whom :

Whe deuple magis,

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for as moche than as we must nedes be baptyled in trybulations and thosome the redde fea, and a areat and feareful weldernes, and a lande of cruell Grauntes in to our naturall contrep: pea and in as which wave moche as it is a playnceatnet, that there is no no = go the Byts thet wave into the kongdome of lyfe, than thoso we win thank perfecutyon and fuffearynge of payne and of verre Deathe, after the ensample of Chapfte: Cherfozelet bs arme our foules with the comfort of the fcciptu= reg: How that god is ever ready at hande in tyme of nede to helpe vs: And howe that suche trauntes and perfecutors, are but goodes scourge and hys todde to chaftyle bs. And as the facher hath alway in tyme of correction the robbe fafte in his bande, so that the roode dothe nothinge, but as the father mouethit : even so hathe god all tyzauntes in hys tes have not hande, a letteth not the do what so euer thep wolde, power to do but as moche onely as he appopnieth them to do, woice. and as fatfuzth as it is necessary for bs. And whan the choide submitteth bom selfe buto his fathers correction and nucture, and humbleth bim felfe al= toatther buto the well of his father, than the rodd

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is taken awaye : euen fo wha we are come buto the knoweled geofthe traft wape, and haue fozfaken our owne well and offre our selues clene buto the well of god, to walke whiche wave focuer he well have be, than tourneth be the treauntes. De els pt they enforce to perfecute bs any further, he putteth themout of the wage, accordinge buto the comfoz= table enfamples of the ferpture.

the prompo fee of gob at pe thep are al omfost.

Doze ouer let bs arme our foules with the pro comfortable, miles, bothe of helpe and allyftence, and allo of the alorous rewarde that foloweth. Great is pout re = ward in heaven fareth Christ. Wat. b. And he that knoweledgeth me befozemen, bym wyll Iknowe= ledg before my father that is in heaut. Wat.r and call on me in tyme of trybulatyon, and I wyll de= liver thee. Plalme. Ix b. And beholde the eyes of the lozde, are over them that feare hym, and over them. that trule in his mercy. To delpuer then soules from deathe, and to fede them in tyme of honger. pfal.rlbi. And in the ribit.pfal.fayeth Dauid : the loade is upe them that are troubled in their hertes, and the my ke in fptryte woll he haue. The tribula = trons of the tyghteous are many, and out of them al, wpil the lozde belpuer them. Che forde kepeth all the bones of them, fo that not one of them Chall be brofed. The lorde Mall redeme the foules of his feruauntes. And of fuche lyke confolatyon, are all the plaines full: wolde to god whan pereade them, pe biderftode them. and Math.r. whan they be= lpuer pou, take no thought what ye hall fare . It Mall be gruen pou p same houre what pe Mal sape. for it is not ye that speake: but the spyryte of youre father

The Probeme. fo.ir. father whiche speaketh in you. The very heares of pour heedes are numbred fareth Charft alfo . ABa = thei in g tenth. If god care fozour heares, he muche moze carethe fozour foules, whiche he hathe fealed with his boly fpiryte. Therfoze farth Beter.i. Bet. itit. Caft all youre care boonhym: foz he careth foz vou. And Paul.i. Cozint.r. faveth . God is true, be mpil not suffre pouto be tepted abone pour myaht. And plalme. lrri. Caft the care beon the loade.

Let thy care be to prepare thy felse with all thy a chille mas Areath for to walke whiche way he woll have thee, and to beleve that he will go with thee and affifte thee and frength thee agaift all tyzauntes, and Des liver thee out of al tribulation. But what wave oz by what meanes he well do it, that committe buto hom and to his godly pleasure and wyldome, a cast that Care bpon hym . Ind though it seme neuer fo bulpkely or never lo impossible buto natural reafon, pet beleue ftedfaftly that pe wpil do it, Ind tha Mall he accozopinge bito his olde ble, chaunge the course of the worlde even in the twonkelping of an epe, a come fodenly boon our Gyauntes as a thefe in the nyaht, and compasse them in they; wyles and worldly wyldome: whan they crye peace, and all is safe, than Chall they, sozowes bearnne, as the pan= res of a woman that trauarleth with childe. And than Chall he destrove them, a despuer thee buto the cere, verf com alorpous prayle of his mercy and trueth. Amen.

Ad as pertaynynge buto them that Despyce the worde ar goddes wozde, countynge it is a phantalpe oz threatened. a Dreame: and to them allo, that for feare of a Iptell perfecutpon fall from it fet his befoze thone

res and thep that fall fro

The Broheme. epes. Dowe god fens the begynnpng of the worlde; befoze a generall plage, euer fent his true prophes tes a preachers of his worde, to warne the people, and daue them frace to repent . But they for the greattell parte of them hardened thepz hartes and perfequted the worde that was fent to faue them. And than god deftroyed them btterly, & toke them clene from the earthe. Ind thou feelt what folowed the preaching of Poe, in the olde worloe: what folowed the preachpnae of Loth amonge the Sodo= Moites and mytes: and the picachynge of Moyles and Maton amonge the Egyptyans, and that fodenly agaynfte all pollibilptee of mans witte. Doze ouer as ofr as the chyloerne of Israell fell from god to the woja The Prophe Mypppinge of pinages, he fent his prophites bito them . Ind they plecuted and wared harde barted. And than he fent them into all places of the worlde captque. Lafte of all he fente his owne fonne bnto them. And they wared moze barde berted than euer before. And le what a fearefull eraple of his wrathe and cruell bengeaunce be bathe made of them buto al the worlde, nowe almost .xb. hundreth peres. Unto the olde Beyttons also, whiche dwelled wher our natyon nowe bothe, Dreached Sploas and rebuked them of they wyckednes, and prophe ermail mat (ped bothe buto p [pirituall(as they wylt be called) to beuchiche! a buto the lage men also, what bengeaunce wolde to a Course. folowe, except they repeted. But they wared barde herred. And god fent his plages and pettplences amonge them, and fent thepz enempes in bpon them

on every fpoe, and bestroied them beterly. Markeallo howe Chapfte threateneth them that fozlake

Pine, Loth.

Raron,

100.

Ahra.

Gridag. Ther be foi

The Broheme. fo.t. Forfake hom for what foeuer caufe it be: Whether for feare, epther for Chaine, epther for loffe of bos nour, fryndes, lyte, or goodes + He that denyeth me befoze men,hym wyl I benye befoze my father that is in beauen. De that toueth father or mother more than me, is not worthre of me. All this layett he: Mathewethe tenth. And in the. biti. of marke be faieth: Who focuer is afhamed of me oz my wordes amonge this advoutours and funfuli generation: of hum hall the sonne of man be ashamed, whare be cometh in the glozpe of his father with his holo aungels. And Luke.tr.alfo. Mone that laveth bys hande to the plowe, I loketh backe: is meete for the kynadome of heuen.

Reuerthelelle pet pf any man haue refpfted iano= weth the that rautly, (as Paule Dyd):let bym loke on the truthe come agarn, whiche Daule wrote after be came to Buowledge. allo pf any man cleane against his barte but ouer come with the weakenes of the flede, for feate of perfecution, haue Denped as Deter opdio: haue be lynered his boke, or putit aware fecretipe: Let him (pf he repente) come agapne and take better holde & not dispape, or take it for a spane, that god bathe forfaken him. for god oftimes taketh his frength why god fets euen from the bery electe: whan they either truft in fall. theps owne arength or are neglogent to call to him for his Arength. And that both he to teache them. & to make them feale, that in the fore of tribulation for his wordes lake nothphae can endure a abroe. faue his worde: a that strength only which he bath prompled. for which frength, he well haue bs to plage buto hym nygt a day with all instaunce.

That

The 1020heme?

Chat the feripture our ght to be in the engigthe tonge,

Dat thou mayit perceque howe that the scryps ture ought to be in the mother tonge, and that the reasons whiche oure spirytes make for the contrary, are but Sophistrye a falle wyles to feare thee from lyght, that thou mayeste followe theim blyndefylde and be they captyue, to honoure they?

ceremonies and to offer to their bely.

fire god gaue the childrene of Itaell a lawe by the bande of Morfes in they mother tonge, and al the prophetes wrote in their mother tonque, and al the plaines were in & mother tonque. Ind there was chapite but fpgured, and Defcribed in ceremos nies, in redles, in parables, and in darke prophefres. What is the cause that we may not have the olde thament with the newealfo, whiche is o lyaht of the olde, & wherin is openive declared befoze thy epes, that there was darkely prophfyed: I can pmagen no cause berely, excepte it be that we Chulb not fe the worke of Antercrift. & & juglyinge of Ppos crotes. What Quolde bethe caufe that we whiche walke in the brode day, thuld not fe, as well as they that walke in p nighte: of that we Chulde not le as well at none, as they dyd in the twylyghte Came Chaifte to make the worlde more blynder By thys meanes Chapfte is the Darknes of the worlde, and not the leght, as be laveth hom felfe. John. bitt. Moze ouer, Moples laveth. Deutero. bi. Beare Ilrael let thele wordes whiche I comaunde thee this Day, fricke falle in thyne hette, and whette them on thy Chylozene, and talke of themas thou lyttelle in thene boufe, and as thou walkefte by the wave, and whan thou leefte downs, and whan thou rylefte bp, ano

The Droheme. fo.ti. and bynde them for a token to thone hande, and let them be a remembraunce betwene thone even, and warte them on the poltes and gates of thine bouf. This was comauded generally unto all men. Dow cometh it that goddes worde pertayneth leffe buto bs than buto them e yea howe cometh it that oure Doples forbydde bs & comaude bs the contra= rpe, and threate by pf we do, and woll not that we once (peake of goddes worde: Dow can we whette noddes worde that is put it in practyle, ble a erer cofe) boon our cholorene and housholde, whan we are violentlye kepte from it & knowe it not ! Dowe can we (as weter comaudeth) apue a reason of our hope, whan we wote not what it is that god bathe prompled or what to hope: APoples allo comaun= deth in the faid chapitre:pf the some aske what the teftymonyes, lawes, and observaunces of the lozde meane that the father teache bym: If our chyldern Robertes afke what our ceremonyes (which are mo than the fily childerne Temes were) meane: Ao father can tell his fonne. And in the .ri. chapptre, he repeteth all agapne for feare of fozgettinge.

They woll (ave happelve, the (crypture requireth a pure minde and a quiete minde. Ind therfozethe lave man because he is alltogether combied withe worldly bulynes, can not bnderftade them. If that be the cause than it is a playne case that our prelates understand not the scriptures them felues. foz no lave man is to tangled with worldly buspnes as they are. The great thonges of the worlde are my= noficed by them. Aerther do the lave people any

areat thyinge, but at they, affranement.

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The Droheme. If the fcippture were in the mother tongue, they

woulde fave the : woulde the lave people birberftade it-cuery man after hys owne way es. 200 berfoze fer= ucth the curate, but to teache them the traft wave? Wherfore were the holy dayes made, but that the Dolp Dayes people, houlde come and learne: Ar penot abhomy Dut Ccolema nable schole maysterg, in p ve take to great wages, great wages pepe wol not teacher If pe would teache, how could but teachnot pe Do it fo well and with fo great profete, as whan the lave people haue the scripture befoze them in they 2 mother tonque: Poztha Coulde they le by the other of the texte, whether # jugledeft og not. Ind then would they beleue it because it is the serptu= reof God thoughethy lyunge be neuer fo abho= mpnable. Where now because pour lyupinge and pour preachange are to contrarpe, and because thep grope out in euery fermon, pour open a manifest lpes, and finell your bulatvable couetousnes, they beleue pou not, wha pou preache trueth . But alas. the curates them felues (for the mooft parte) wootte what a bible no more what the newe or olde toftamente meanethe. than do the Curkes . Repther knowe thep of any moze, than that they reade at malle, matyns, & euen= fonge, which pet they buderftade not . Depther care they, but even to mumble by fo moche every dailas

> the preand poppingar (peake, they wote not what) tofpl they? belpes with all. If they wyl not let the layma haue p worde of god in his mother tonque,

> of them bo understande no laten at all:but fond &

fave and patter all bay, with the lyppes onely, that,

whiche the barte bider fandeth not.

why the pres shere are not beli ue b whê thep fape erouthe.

Gers take

Therur ats woite not meaneth.

the precace yetlet the precaes hauett, whiche, for a great part anberftanbe so laten,

Chile

The proheme.

fo.til.

Chapft comaundeth to ferche the ferppture. John b. Thoughe that myzacles bare recozde buto hrs Doctrine pet delpzed be no fapth to be gitten, epeber terputres. buto his Doctrine or buto bis inpracles without re coide of the Corpotute. Wha Waule preached, Actes rhti, the other ferched the fcriptures Dadly, whether they were as he alleged them. why hal not Ilyke wyfe fe , whether it be the fcrypture that thou alle . gette: yea, who thall I not-le the ferpture and the specumitaunces, and what goeth before and after. that I may know, whether thyne interpretation be the tragt fenfe,oz whether thou tuglefte a Daweft the scripture biolently buto the carnal and flethly purpofe, oz whether thou be a bout to teache me oz

to Discepue me.

Chapftfapeth, that there Gall come falle prophe= tes in his name, and fave, that they them felues are Chapft, that is, they Chal to preache, Chafft that men mufte beleue in them, in they holynes and thinges of thepapmagnatpon without goddes worderpea and that agapufte Chapfte og Antechapft that hall come is nothpinge but luche talie prophetes & Chall tugale with the scripture a begple the people with falle interpretacyos, as al the falle prophetes. lctv= bes, aud pharelys byd in the olde teltament. Home-Mail I knowe whether pe that are agapuft Chipft: te false prophetes of no, sepage pe will not let me saer come se, howe pe allege the scriptures ? Chapit sapeth, by bis beaber, thepz deades ve thal'knowe them. Robe whan be loke on your Deades: we fe that pe are all [wozne to alcoret gether, Thane leparated your felues from the lave hingdome. prople, Thaue a seuerall kyngdome amonge poure

felues.

om:tall als mis.

mbat Chiffe the pape byn beth to lowe neonep Merroic coas Bill.

The Prohet. e.

felucs, and feueral lawes of your owne make nice, whetheth pe biolently bynde the lave propic, that towich frei neuer confented buto the making ofthem. & thous fande thonges fozbode pe thiche Chaifte made ir avaine tos fred '& Difpence with them agayne for money. Det= ther is there any excepcyon at all, but lacke of ino= nep De haue a fecrete counsel by pour felues . All other mens countels and fecretes know pe, and no man youreg. pe feke but honout, tyches, promocy= on auctoptie and to revoue ouer all , a will obere no man: If the father grue you ought of courtelte, ve wel compel the some to aque it violently whes ther he will or not, by crafte of your owne lawes:

Thele bedes are agaynfte Chapft.

Mhanan holeparple of vs hpze a Ccolemapfter to teache our chylorene 'what reason is it that we mulbe be compelled to pave this scale mapfter bps wagts, and he Gulde have lecence to go where he wel and to dwell in another contrey, and to leave our chylderne butquaht. Doeth not the Dope for Haue we not given by our tythes of curtefpe buto one fo; to teache bs goddes morde: And commeth not the pope and copelleth vs to payett biolently to them that neuer teacher Maketh he not one plo whiche cometh neuer at verpea one Chall haue. b. 02. bi. 02 as many as he can gette. & wotteth often= tymes where neuer one of them frandeth . Inother is made bycare, to whome he queth a dispensaty= on to go where he well, a to letin a parpihe preelte whiche can but minplier a forte of doine cereino = mres. Ind he becaufe he hath moft labour and leeft profyte polieth on his parce, and fatcheth heare & masse

Derfon.

Micar.

10 atptpe Dicell

fo.till.

malle penp, there, a trentall, ponder, biege money, and for bis bederolle with a confession peny a suche loke. And thus are we never taught, and are pet ne= gertheleffe compelled: yea compelled to hper many coftly schole mafters. These deades are bereip a= gaynfte Chapfte. Shall wetherfoze indae von by pour Deades, as chapft comaundeth. So ar re falle prophetes and the disciples of Antichailte, or of a=

gapnfte Chapft.

The fermons which thou readelt in the Actes of the apostels, and al that the apostles preached, were no coubt preached in the mother tongue. 20 hy tha myaht they not be waptten in the mother tonque? As pf one of bs preache a good fermon, why mave it not be wartten: Sapnt Bierome also trandated the bible into his mother tonque. Why mave not me alfo . They will fave it can not be translated in to our toque, it is fo rude. It is not forube as they are falfe lyers. For the Greke tonque agreeth moze with the englythe, than with the latine. Ind the properties of the Debrue togue agreeth a thousande tymes more with bengly the, than withethe latyne. The maner of speakinge is both one: so that in a The proper thousande places thounedelt not but to translate bice of the be It in to the engliche, worde for worde, whan thou see with the mufte feke a compaffe in the latyne, and pet fhalte have moche worke to translate it wel fauouredly: fo that it have the fame grace and fwetneffe, fenfe and pure bnderstädyng withit in the latyne, as it hath in the Bebaue. A thousande partes better may it be trandated in to the englythe, than in to the latyne: pea, and excepte mp memozye fayle me, and that 3 C.i. baue

Abe Brobeme.

Tayinge Thel:

thou halte fynde in the englyshe chronpele, howe that kyng Toelstone caused the holy scripture to be translated in to the tonge that than was in England c, a howe the prelates exhorted hun there buto.

Cotrary pres

Moze onet sepage that one of pou euer pzeacheth contrary to a nother: And what wo of you mete, the one disputeth a brawleth with the other, as it were two scoldes: And so, as moche as one holdeth this doctour, and a nother that: One followeth Dunse, a nother saynt Thomas, a nother Bonaueture, a lerander de Hales, Raymode, Lyze, Brygot, Dorbeil, Poleotte Borram Trumbett Bugo De sancto his

Contrary do

ander de Hales, Raymode, Lyze, Bzygot, Dozbell, Polcotte, Gozram, Trumbett, Hugo de lancto victoze, de môte regio, de noua villa, de media villa, a suche lyke out of numbre: So that yf thou haddelt but of euery auctour one boke, thou couldeste not pyle theim by in any ware house in London: a euery aucthoz is one contrarye buto a nother: In so great diversitée of spirites, howe shall I know who speth and who sayeth truth: whereby shall I trye them and sudge them: Revely by goddes worde, why che only is true. But Howe shall I that do, whan thou wylte not let me se the scrypture?

Pape sape thep, the scrypture is so harde, that thou couldest never biderstande it, but by the Boctozs: That is, I must measure pimete parde by the cloth. Here be twenty clothes of dyners lengthes, and of dyners breadthes. Howe that I be sure of the length of the mete parde by them. I suppose rather, I must be systemed the length of the mete parde: A thereby measure and sudge the clothes. If I write system bescue the Descour, than is the doctor system, a

the.

The Dzoheme. fo.riit. the trueth of the Corpture Dependeth of his trueth, and to the trueth of god fpapageth of the trueth of man. Thus antichapit turneth protes of the trees turneth the bpwarde. 200 hat is the cause that we dampne some tortes of the of Drignes workes, a allowe fomer Bowe knowe we that fome is herefpe, a fome not : 20p the fcrpp= ture I trome. Home know we glagnte Augustyne (whiche is the belt, or one of the belt that euer wrote bpon the (cripture), wote many thinges ampfle at the bearnnyng, as many other Doctours do: Clerely The Correto by the ferptures, as he bym felfe well percepued tete the tays afterwarde whan he loked moze Dilygently bpon errie and the them, & teuoked many thynges agapue . De wzote ryghtwele of many thynges which he buderstode not whan he was newely converted, per he had thozowely fene the fcryptures, and folowed the opinpons of Plato and the comune persuations of mans wilbome, that were than famous.

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They well far pet moze hamefully that no man peroforbe can bnderftande the fcriptures without Philautia that is to faie, Philosophp, I man muft fizit be well fene in Broftotele, ver he can bnderftande the fcrip= metftotel. ture, fay they. Acystoteles ooctryneis, that & world was without begringing and halbe without ende, and that the fyaft man neuer was and the falt Chall neuer be. Ind that god dothe all of necessytte, ney= ther wyll alkeany accomptes of that we bo. With out this doctrone howe coulde we buderflande the seepinge, scripture that saveth: God created the worlde of naught, and god worketh all thenge of his fre well and for a fecrete purpofe, and that we thall all ryfe agagne, and that god well have accomptes of atl that

The proheme.

Briffotell.

that we have bone in this lyfe. Arystotell sayeth:

Gyue a man a lawe, and he hath power of hym selfe

to Do of fulfyl the law era becometh tyghteous with

Baule.

workinge tyghteoully. But paule and all the ferypruresapeth, that the lawe dothe but beter synne onely a helpeth not. Deuther hath any man power

to do the lawe, tyll the spiryte of god be gruen hym thosowe fayth in Chryle. Is it not a madnes than

to fay that we coulde not biderstande the scripture

Briftotell.

without Arystotell-Arystoteles ryghtcousnes, and all his vertues sprynge of a mans fre wyll. Ind a

Tutke and enery Infydele and ydolater, maye be tighteous and vertuous with that ryghteousnes

and those vertues. Apoze ouer, Arystoteles felicitee and blessednes standeth in auoydynge of all tribus

latrons, and in tyches, healthe, honour, worthyppe,

frendes and auctoeptee, which felicytee pleaseth our spirrtualtie well. Bowe without these and a thou =

fande fuche lyke poyntes, couldeft thou not bidet =

stande scripture, whiche saveth, that ryght cousines

coincth by Chapft, and not of mans well: and howe that bettues are the fruytes a the gufte of goddes

spirpte, and that Chapft blesseth be in tribulatyos, persecution, and aductiptee. How I sape couldeste

thou biderstande the serpture withoute 19hyloso=

phye In as moche as Paule, in the lecunde to the

Collossians, warned them to beware, lest any man should spoyle them (that is to save, tobbe them of they faythe in Chapst) throughe Phylosophye and

occepteful vanytes: And thosowe the tradityons of wen, and ordinaunces after the worlde, and not af-

ter Chapfte.

26 y this

Deripture.

philocophie

Baule.

The Broheme. forb. By this meanes than , thou wpite that no man teache another, but that every man take the fcrypture and learne by byin felfe. Raye berely, fo fage I wil teach, pt not . Acuerthelelle, lepinge that pe woll not teache, we belip, ged pf any man thy Be for the truethe, & reade the ferin= ture by hom felfe belyzonge god to open the doze of knowledge buto hom: God for his truethes fake well a muste teache hom. Dowe be tome meaninge is that as a mapfter teacheth his prentife to knowe all the poputes of the mete parde: frall howe many enches, howe many fote, a the halfe varde the quar= ter and the naple, and than teachethe hom to mete other thonges therby : Euen fo wyll I that ye tea = Theore rot che the people goddes lame, a what obedpence god trachruge. requireth of be buto father and mother, mapfter. lozde kynge, and all superpours, and with what frendely loue he comaundeth one to loue another . And teache them to knowe that naturall benyme & bythe porlon, which moueth the very hertes of bs to rebelle agaputte the ozopnaunces a wpil of god. and proue that no mants ryghteous in the fyght of god, but that we are all dampned by the lawe. And than ( whan thou halt meked them and feared them with the lawe), teache them the testament and pao= mples, whiche god hath made bnto bs in Chapit, & home mercyfuil and kynde beis, and howe mouche be loueth be in Chapte . And teachethem the pain= cyples and the grounde of the faythe, and what the facramentes lignyfpe, and than that the spirpte worke with the preachenge and make them feale : Do wolde it come to palle, that as we knowe by na= turall write, what followeth of a true principle of C.lii. naturall

The proheme.

naturall realon: Quen to by the principles of the farthe, and by the planne scryptures a by the cris cunftaunce of the texte, foulde we tudge all mens exposicpon and all mens doctrone, and Couloc res cepue the belt, and refuse the worfte. I wolde haue you to teache them also the properties and maner. of fpeakynges of the ferypture, a howe to expound pronerbes a fimilitudes. And tha pf thep go abrode a walke by the feldes a medowes of all maner Doc= tours a Philosophers they coulde catch no harme. They hould differne & poplo fro the hony, & barng home nothence but that whiche is holfome.

ethe difor ber of oners of our fciose men.

call it.corrup mentes of Pouth

Dicames.

But nowe do pe clene cotratpe, pe dryue the from thwart order goddes word, a woll let no man come thetto, butpit he have byn.ti.peres mailler of art. fraft thep nofel them in Sophestere a in benefundatum. Ind ther whe scole do corrupt they they indgementes wapparent arqua ertne: as they metes and with allegunge buto them textes of Los teth p woge, arche, of naturall Philautia, of methaphiliche and mocall Philosophye, and of all maner bokes of Appliotell, and of all maner doctours whiche they pet neuer fame. Mozeouer one holdeth this, another that. One is a reall, another a nominall. What wonderfull dreumes haue they of they? predica = mentes, buiuerfalles, feconde intencyos, qui dities hec feittes a relattues: And whether fpecies fudate in chimera be bera species . And whether this pro= policeon be true non ens eft aliquid, 20thether ens be equinocum or buinocu. Ens is a boyce onely fai fome. Ens is britiocum faveth another, and difcen= Deth in to ens creatum, and into ens increatum per modes intrinfeces . when they have this wyle: brauled.

The 1920heme. fo.tbi. brauled. biil.r. oz. rii oz mo peres after that they? tabaemêtes are btterly corrupt:than they beginge thepa diumpte. Pot at the fcrypture: hut euery man ie. taketha funday Doctour : whiche Doctours are as fundage and as byuces, the one contrary buto the other: as there are dyuers facyons and monftrous pet i the thet Mappes, none lyke another amonge our fectes of all egreithat relpapon. Euery religio, euery bninerlite, a almolt no man is la euery man hath a fundrye diuinptee. Dowe what but by holye foeuer opinyons eucry man fyndeth with his docs workes and that Chiffe tour's that is his golpel a that only is true to bim bath gine by and that holdeth he all his lyte longe: a enery man his gobbet to mantapne by's docture with all corrupteth the athis power Corpture and fallyoneth it after hys owne ymagy and that the natron as a Dotter both his clave. DE what texte ue Chipftes thou prouest hell: wyll another proue purgatorye: merries to whom he wit a nother lymbo patrum: a another pallumpeyon of and take the our Ladye. And a nother hallpzoue of glame terte from whome that an Apehath a caple. And of what terte g grave pottere pe frere pueth your Lady was wout origenal fine, mockers or ot the fame hal the blacke frere proue that the was concepued in oxiginall fonne. And all thys do they with apparente reasons, with falle simily tudes and falle timile lokenelles, and with argumentes and perfuatpons indes. of mans wildome. Dowe there is no other viuily= on or herefye in the worlde faue mans byfoonie: & whan mans folythe wyloome interpreteth the forp-Bture: Dang wildome leaterech, Diupdeth & ma- grans mile kethe fectes, whyle the wyloome of one is that a bome, herefe. whyte cote is best to ferue Bod in: a another faveth Cotes. a blacke: a nother a grave, another a blewe. 3nd whyle one fayeth that god wyll heare your Brayer C.illi. in this

The proheme.

Dlace.

Dne tellapa another.

Mans wpt: Dome is peos latege.

eld og tade

in the place: another faveth in g place: Ind whyle one layth this place is holyer, a nother, that place is holper tha ts holper: Ind this Religyon is holper then that: & this faynt is areatter with god than that, and an hundred thousande lete thynges: Mans wesoome is playne poolatrye, neyther is there any other poolatrye, thento ymagen of god after mas wpfdome. God is not mans ymagynatyon : but that onely. whiche he laveth of him felfe. God is nothpinge but his lawe and his promies : that is to lape; p why= che he bydoeth thee ob, and that whiche he bydoeth thee beleue & hope. God is but his wooderas Chaple fageth John. viti. I am that. I fage buto you: that is to fare: that which I preache am I. Apy wordes are spirpte and lyfe. God is that onely, whyche he tellefteth of him felfera to ymagin any other thinge of god than that is dampnable voolatry. Therfore layeth the critici plalme: Dappy are they, whythe ferche the tellymonres of the lorde: that is to fave. that which god teltyfreth and wytneffeth buto be. But howe hall I that do, whan pe wyl not let me haue his tellymonyes or witnelles in a toque why: the I buderstander world pe resuste gode will pe forbydde him to grue his fpirpte buto the lape as well as buto you. Dath he not made the Englythe tonge: why forbydde pe hpm to speake in the en= gipthetongue than as well as in the latine?

figually, that this threatening and forbydopinge the lave people to rede the scrypture is not for loue of pour foules (whiche they care foz, as the fore both for the gele) is eupdent and clever than the fonne:in as mothe as they permytte and fuffre you to reade,

Robyn

The Broheme.

fo.tbit.

Robynhode and Beups of Hampton: Dercules, thou wilt: pe Dector and Croplus, with a thoulande holtogres & care what fables of loue aud wantones, and of rybaudzye, as thou wyle fas fulthy as harte can thynke: to corrupte the myndes of youth with all: clene contrary to the Doctrine of Charft and of his apollies. for Paule Cphef. b. faveth fe that fornycation, and at buclennes, or ce= uctouines be not ones named amonge pou, as it be cometh fantes:nepther fyithpnes, mepther folythe talkpinge noz geltpinge, whiche are not comip . foz this pe know that no whosemonger either buclene perfon or couetous perfon (whyche is the worthyp= per of pmages )hath any enherptaunce in the kyng= Dome of Chapfte and of god. And after la peth he thorowe luche thonges cometh the wrathe of god boon the cholozen of bubelefe. Dowe fegnge thep permytte you frely to reade those thonges whyche corrupte pour myndes and tobbe pou of the kyng= boine of god and Chapft, and bange the wrath of god bpon you, howe is thes forbydopinge for loue of poure soules:

A thousande reasons mo mygt be made (as thou mapfte fe in pataclefis Grafmi, and in his preface to that Baraphalis of gathewe) buto which they mulbe be compelled to holde they peace, or to give Mamcful answeres. But I hope that these are fuffitpent buto them thet thyile the truth. God for his mercy and truth Chall wel open them mo : yea and other fecretes of his godly woldome, of they be Diligent to crye bato bym : whiche grace graunte

god. Amen.

The Prologue. The prologue buto the boke.

Daas moche as our holp p, claces & out hoftly religyous, whiche ought to de= ende goodes mozde: fpeake euplof it, & so all the Chame they can to it, and taile on it and bere they? captyues in hande

that it cauleth infurrectyo and teacheth the people to difobey they; heades and gouetners, & moueth them to tyle against they princes, and to make all comon and to make hauocke of other mens goodes of mones . Therfoze haue I made this lytel treaty fe that fo= beec. forther loweth, contarninge all obedrence that is of god. ar notot god In whiche ( who foeuer readethit) Malleafely perowne faints cepue, not the contrarge onely and that they lye: but alfo the very cause of suche blasphempe, and what

stereth the fo furyously to rage a to beleve the truth. Howe be it it is no newe thinge buto the worde

of god to be rapled byon, nepther is this the frafte tyme that procrites have ascribed to goddes word The procept the bengaunce wherof they them felues were euer cause. for the procrytes with they? false doctrine & pdolatryc hade quer more layde the wrath a benges ace ape Suprof aunce of god upon p people lo loze, that god coulde no longer forbeare nor differ his puny himente. Vet god whiche is al waves mercyfull, before he wold take bengaunce, hath euer fent his trne prophetes true preachers to warne the people & they invabte repeate. But the people for the molte parte & na= mely the heades a rulers, thoso we cofost a perluabying of the proceites, have ever wared more harde herted then before : and have persecuted the worde of god and his prophetes. Than god which is also

tyghteous.

The abediec but of thera

tee lape that to 300cs mo; De whiche thap the fel.

God was: erth or h: Stephe.

The Droloque. fo.rbitt. erafteous, hathe alwaies pourco his places bpon' them without delaye. Whiche plages the ppoctites wha god pus afcrobe bnto goddes worde, favence le what myf= mibein the chife is come upon bs lens this newe letning came the processes bo and this newe lecte & this newe doctrone ? This thankapthe frest thou Bieremias. rlitit. Where the people cried that new lee to do to they olde poolattpe agapue, fapenge, fens thitot. we lefte it , we haue bynne in all necestotie & haue. byine columed with warre & hunger. But the pro= phete answered them, that they 2 you atry went bn= to the hert of god, so that be coulde no longer suffre the malicroulnes of theprowne imaginations or inuentyons, a that the caule of all fuche myschefes was because they wolde not heare the boyce of the lozde and walke in his lawe, ordynautices a telly= monves: The scribes and the pharpives lavde also Chepae was to Chaptes tharge(Luke.rriff:) that he moned the furterpon. people to ledityon. And fapde to Pplate, we haue fonde this felowe peruertynge the people a fozbyd= bunge to paye trybute to Celar, a layeth that he is Chailt a kyng. And agayne in the fame chapytre: be moueth the people (fato they) teachinge thozowout all Turp a began at Galilep euen to this place. So lykwole layde they buto the Apostles charge, as & mayfte fe in the actes . Sapnt Cypzyane alfo and farnt Augustyne a many other mo, made workesin Defence of the worde of god agapult luche blasphe= myes: fo that thou maplt fe howe that it is no newe though but an olde a accustomed though with the proceptes to write, goddes worde a the true preaciers of all the myschefe, whichether lyenge Doc= tryne is the bery cause of. Acuer

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The Droheme.

why trouble the golpell.

Thunftes flo

che a iptell

flock.

Meuer the later in bery Dedrafter the preachynge preaching of of goddes worde, because it is not trucky recepued: God fendeth areat trouble into the worlde: partely to avenge livin felle of the tyzauntes and perfecu = tous of his worde, a partly to destroye those worldly people whiche make of goddes worde nothing but a cloke of they fleashely lybertie . They are not all good that folowe the gospell. Chapit (Batthetin the.rtii.chappter) lykeneth the kyngdome of heuen buto a nette cafte in the fea & catcheth foffhees both good and badde. The kyngdome of heaven is the preachynge of the golpell, buto whiche come bothe good a badde-but p good are fewe. Chipft calleth the therfoze alytle flocke. Lu.rit. for they are euer fewe that come buto the gospell of a true intent, le= kyinge therein nothunge but the glozye and prayle of god, and offerpnge them felues frelp a willigely to take aduetly tie with Chapft for the golpels fake, and for bearringe reporte buto the truethe, that all men may heare it. The greattest numbre come and euer came, and folowed euen Christe hom felfe, fora woildly purpole. As thou maifte wel fe (John.bi.) home that almost frue thousande folowed Chapste and wolde allo haue made hom a kynge, becaufe he had well fedde them . Whome he rebuked laignge: pe leke me not, because pe same p mizacles: But because ye eate of the breade and were fylled: 4 droue them a waye from bym with harde preaching.

Epbestie.

Euen fo nome (as euer)the moft parte feke lpbet= tie. They be glad whan they heare the bulatpable couetouines of the spirptualtie tebuked: whan thet heare they fallhode and wyles betered: Whan ty= rannye The Droheme.

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E

fo.rir.

rannye and oppzellyon is preached agaynft. whan they beare how kyinges and al officers Coulde tule chapftento and baotherly, and feke no other thynge faue the wealthe of they; subjectes, and whan they heare that they have no luche auctoritee of god lo to pplie and polle as they do, and to tayle by tares & gatheringes to marnteine they; phantafres, and to make watte they wote not for what caufe. Ind ther for because the heades wyl not sorule, wyll they alfo no lenger obeye:but refpfte and rpfe agapufte theiz cupil heades. And one wroked destroyeth ano-eth onwicken ther vet is goddes worde not the cause of this:ney = with another thet pet the preachers. for though that Chapft hom isnor the can Selfe taught all obedpence, howe that it is not lau= fe of euply full to relytte wronge but for the offert that is ap pointed there buto) and howe a man mult loue his berp enempe, and pany for them that perfecute hym, and bleffe them that curfehym: and howe that all bengeaunce must be remptted to god, a that a man must fozgpue pf he wyll be fozgpuen of god:pet the people (for p mofte parte) recepued it not. They were euer ready to tyle and to fyght . fozeuer whan the fcrybes and pharafpes went about to take Chapite. they were afrappe of the people. Pot on the holye day (faid they, Matth.rrbi.) lefte any rumour arple amonge the people. And Matth.rri. They woulde haue take hym, but they feared p people. And Luke rr. Chapite alked the Pharaires a queffpon, bnto which thet durft not answere, lest the people should haue stoned them. Thittee dife

Last of al, for as moche as the very disciples and longe weaks Apostles of Chapit after so longe hearing of Chap=

fres Doc=

The Broloauc.

munbib.

and woulde ftes Doctopne were pet readp to fratto: Chapfte clene agapuft Chuftes teachping. Is Betet (Dath. rrbi Diewe his imetde, but was rebuked. And Lu= ke.ir. James & John wolde haue had frie to come

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The Popes from heatten to confume the Samaritanes and to Serbires com avenge the inturpe of Chipft: but were lokewple remadociama buked. Le Chapites disciples were fo long carnall, what wonder is it, pf we be not all perfeicte the fizit day rea in as moche as we be taught even of bery babes, to kpli a Curke, to flec a Jewe, to burne an heretyke to fright for the lyberties and tright of the churche, as they call it : yea and in as moche as we are bjought in belefe, pf we Mede the blode of our euen chapften, og pf the sonne Gede the blode of his father that begate bim, for the Defence, not of the popes god hede only, but also for what soeuer cause tt be, pea thoughe it be for no cause but that his ho= lpnes comandeth it onelp, that we deferue as moche as Chailt delerued foz bs whan he bred on p croffe: oz pf we bellaine in the querell, that our foules go, nap,fipe to beaueu a bethere oz our blode be colde: In as moche ( I fape ) as we have lucked in luche blody imagenates into the botome of our bartes euen with our mothers mplke, and haue be fo long hardened therin: what wonder were it, pf, whyle we bepetponge in Chapte, we thought pit were laus full to fpat for p true worde of godepea & though a man were thoroughly perswaded that it were not lauful! to respste his kong, though be wolde wzog= fully take awave lyfe and goodes: pet myabte be thynke that it were laufull to relyfte the proceptes and to tyle not agaynfte hys kynge, but wyth hys Bynge

The Broloque. forr. kpinge, to belpuet his kpinge out of bondage & cap= tiuitee, wherein the proceetes holde him worth wiles and fallbed : fo that no manne mape be fuffered to

come at him to tell him the truthe. Thus feest thou, that it is the blodpe Doctryne of The Popes the pope, whiche causeth disobeyence, tebellyon, blodg. and infurrectpon. for he teacheth to fraht and to

Defende his traditions & what focuer be Dzeameth. with free, water and (werde, and to disober father, mother, mapfter, lozde, kynge, and Emperour : pea and to inuade what somerlanded nation & well not recepue and admptte his godhede . Where the surres doe

peaceable bocttyne of Chapft, teacheth to obeye and tryne is peas to fuffce for the worde of god, a to remptte p benge sunce a the Defence of the worde to god, whiche is

mpattpe and able to defende it: whiche also as sone as the borde is ones openly preached and teltyfred bie botterne

or wptneffed butothe worlde, and whan De hathe hrm cette, apuen them a ceason to repente is ready at ones to

take bengeaunce of his enemyes, a Choteth arowes withe heades dipte in deadly popfon at them, and pourcthats plaques from beauen Downe bpon the. and lendeth the mozten & peftilence amonge theim,

and fonketh the cities of them, a maketh the earthe Iwalow them, and compasseth them in they wyles. and taketh them in they towne trappes and fnares:

and calleth them in to the pottes whiche they dygs: ged for other men and fendeth them a dafpange in

the head, a betterly destroyeth them with theyr owne

fubtell coufell. Diepare thy mynde therfore bute Dowe a men this lytel treatple, and reade it discretely, and iudge bane him tett

it indyfferently. And whan I allege any ferypture ,m readras.

The 19 10heme. of poctours loke thou on the text-whether I interprete it right whiche thou Malt eafely perceive, by the circums Dinre. flaunce and procede of them : pf thou make Chapite the foundation and grounde, and buylde all on hym, and referreft all to hym : a fundeft allo that the expolityon agreeth bn= to the common artycles of the farth & open-Scryptures. And god the fa= therof inetcy, which, for his truthes lake tapled our faupour Chailt bp agapne to iuftifp bs, geue thee his lpiepte to funge what is trafteous in his epes: and deue thee Arength to abyde by it, and to maynteine it with all patpence and longe luffe= rynge, butothe enlam= ple and edifipage of hiscogregation, and glosp of bis name. Amen.

The obedpence of a chaiften man. The obedyence of al

> Degrees, proued by goddes worde: and tyafte of coplderne buto thepzelders.

Dd whyche worketh all In allthyn= ges)fora Secrete judgement and purpole, and for hys Godly pleafure, pro= procoan houre, that thy father and ABother Coulde come to Bether, to make thee thozowe theim . He was Die=

let with thee in the mothers wombe, and falleoned thee, and breathed life to thee, and for the great loue be had buto thee, proupded mylke in the mothers breftes forthee, agapuft thou wer borne:mouch ala to the father and mother and all other, to loue thee

to petie thee, and to care for thee.

And as he made thee thoso we them, fo hath he call thee bnder the power a auctorptee of tijem, to obepe and fecue them in his ftede, fairing : honour the fa= ther and mother. Prodi.rr. Which is not to be bn= and mothers Derstande in bowynge the ane, and puttyinge of the are to be in cappe ongly, but that thou loue them with al thone sobbes debe harte, and feare and drede them, and wapte on thept comaundementes, and leke they worlbyppe, pleas fure, well and profete in all thenges, and que the lyfe for them, countynge the worthy of all honour, remembapinge that thou arte they good a poffeffy= on, a that thou owell buto them thene owne felfe, and D.t.

## The obedpence

and all that thou arte able, yea, and moze than thou arte able to bo.

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what we do to oute fas these that we do to god.

anderstande also, that what soeuer thou doste ba to thein (be it good or badde) thou doste bato god. What thou pleasest god. Whan thou displeasest them, thou displeasest god. Whan they are angry with thee, god is angrye with thee. Peyther is it possible for thee to com but o the facuour of god agapue (no, thoughe all the Aungels of heaven pray for thee) but of thou have submitted thy selfe but o thy father and mother agapue.

The reward

The reward of delabides ence,

If thou obere (thoughe it be but carnally either for feare, for bapne glorpe, or 10 rofpte) thy bleffynge Mall be longe Lyfe bpon the carthe. foz he fayeth: Donout thy father a mother, that thou matelte live longe bpon the carthe. Erodi.r r. Contrary tople, pf thou dilobere them, thy lyfe halbe hoztened beon the earthe. for it foloweth. Erodi. rri. De that Imps teth his father oz mother, Chalbe put to death foz it. and he that curfeth (that is to fave, tayleth or dyf honoureth his father or mother with opprobyous wordes (hall be Capne fozit. Ind Deuteronomion ert. If any man haue a sonne ftubborne and disobedyent, which heareth not the borce of his father &: the boyce of his mother, fo that they have taughte hom nurtoure, and he regardeth them not , than let his father and mother take hom and barnge hom fuithe buto the fempours oz elders of g cotte, a buto the gate of plame place. And let them lave bnto the fenpours of that citre: this our sonne is stubboine a disobedpent . De well not heare buto our bopce : heis a tpotter and a dionkerde. Than let all the men of that :

of a chifften man. fo.ttit. of that cytie from hym with fromes buto deathe, to hall pe put awape wyckebneffe from amonge pou, and all Afraell Chall heare and Chall feare.

Ind thoughe that the tempozall offeres (to their owne dainpuatyon ) be neglygente in puny lynge fuche disobedpence (as the spirytual officers are to teacheit and wynke att, or loke onit thorowe the Epngers : pet Chall they not scape bupungshed. for en octoberthe vengeaunce of god Chall accompanye them) as ence him fett thou mayfte le Deuteronomion.rrvtti. ) With all officer well mpffogtune and eupli lucke, and thall not beparte not. from the, butyll they be murdered, Dzouned, oz han= ged, erthet butyll by one mischauce oz anothet, thet be beterly brought to nonghte: yea and the worlde oftentpines hangeth many a man foz g they neuer Deferued but god hangeth them because they wolde not obep a harben buto thep; elbers: as the confep= ences of many well fynde, whan they come buto the galowes. There can they preache a teache other &.

whiche they them felues wolde not lerne in ceason. The marpage allo of the chylderne, pertagneth buto they elders, as thou mapke fe.t. Counthion. bii. Ind thozowe out all the fcrypture, by the auctoppte of the lapd commaundement: chyloe, obep fa= ther and mother-whiche thinge the heathen & gentyls have ever kept, and to this dape kepe, buto the great Chame and rebute of bs chapiten:in as moche as the weddynges of our birgens (hame it is to me kerh our fpeake tt ) are moze lpke Dito the lauet of a bytche, fpupronter than the maryenge of a resonable creature. De not norte that me dayly:ttt.og.ttit.chalengpng one woman befoze & which aturk Compflarge or officeall, De whiche, one onely hathe or.

D.it.

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The obedyence

the confent of her facher amother . And pet he that bath molte money, hath best tyghtand hall haue her in the dispote of all her fryndes, & in diffpaunce

of goddes ordynaunces.

Doze ouer whan the is apuen by the fudge bnto. the one partie, alio marved, euen than oftentymes Mall the contrarge partie fue befoze an bper tudge og an other that fuccedeth the fame, and fog money Diuozce her agarne. So Chamefully Doth the coues toufnes and ambitpon of our prelates, mocke with the lawes of god . I paste ouer with splence, howe many peres they well prolonge the fentence wother Getherwith caupillatyons and subteltie, pf they be well moneyed. to mall the on bothe parties:and of a damolel promife.ti.howe

childfay thep

caule be bed. Mamefull counfell they will grue the lecunde, and also how the religious of Sathan do separate bn= separable mattymonye. for after thou art laufully Goddes commarved at the commundement of father and mother: maunden ens and with the confent of all thy fryndes: pet yf thou

spons.

thosow their wylte be disapled lyke buto one of them, and swere owne tradp: obedpence bnto they; traditions, thou mayfte difobere father a mother breake the othe. whiche thous halte swome to god before his holve congregation. and withdrawe love a charytee, the hyeft of goddes. comaddementes, and that ductre a ferupce whyche thou owest buto thy byfe, whereof Chapste can not dispence with thee. for Christ is not against god. but with god, and came not to breake goddes ordy= naunces, but to fulfyll them . That is, he came to ouercom thee with kidenes, and to make thee to do of very loue the thynge, which the lawe compelleth thee to Do. for love onely, and to Do feruice buto the nepghbout.

of a chipsten man. To rrist.

neggbour, is the tully light of the lawe in the sight of god. To be a manks or a frere, thou maiste thus for lake thy wyfe before thou half lyne with her, but herh warth not to be a secular preest. And pet after thou art pro dese. fessed, the pope for money wyll dispense with thee, both for thy cote and all, thy obedience, and make a seculiar preest of thee. Lyke wyse as it is symonye to sell a benefice (as they call it) but to telpgue buto a pentyon, a than to redeme the same, is no symometo not at all. Oheratty suglars and mockers with suggless, the worde of god.

The obedpence of soques buto they husbandes.

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g

fter that Eue wes deceyned of the serpent, God layed buto her. Genelis. iii. Thy luste oz appetote thall Pertayne onto the Hulbande, and he thall rule thee ozrangue oner thes. God whyche

created the woman knoweth what is in that weake besselic as peter calleth her) and hath therfoze put her under the obedyence of her hulbade to tule her lustes a wanton appetytes. Peter. Pet. it. ethorteth wyues to be in subjection unto they husbans des, after the ensample of the holy women which in olde tyme trusted in god. And as Sara obeyed As braham and called him lozd. Whiche Sara before the was marped, was Abrahams syster and equall with him: but as some as the was marped, was in grappage at subjection a became without company son interportered the restant of god. It were muche better that our wyues sos as in the pature of wedlocke by the ordynauce were of god. It were muche better that our wyues sos

The obcopence

lowed the enfample of the holp women of olde tome in obevenge theprhulvandes, than to worlhpppe them with a Dater nofter, an Aue, and a Ctede, 02 to theke bp candels befoze thepapmages . Daule. Entre. b.fa eth: women, fubmytte pour felues buto pour ownehu bandes as buto the Lorde . for the hulbande is the wrues head, euen as Chapite is the head of the congregatyon. Therfoge as the congre a gatpon is in Subjection to Chapite, lphemple let wyues be in lubicctyon bnto thep; hulbanbes in all thonges. Let the woman therfoze feare ber bulbande, as Baule fapeth in the fayde place . for ber hufbande is buto her, in the ftede of God, that the obeye hym and wapte on his comaudementes. Ind his comaundementes are goddes comandementes. Alf the therfore arunge agapust hom or teloste bom. the grudgeth agapuft god and refpfteth god.

m

The hulban dets to the wife in gods

The obedyence of Seruauntes buto they Mayfters.

Ruauntes, obere poure Carnalle inapsters with feare a tremblynge in spiglenesse of poure hartes, as with Chapste in the spigle in the west of Chapste, dopinge the west of Chapste, dopinge the west of God from the harte west of white west of white west of the west of the Loade, and not men. Sphe. Bi. Ind.i. Be.ii. setuauntes, obeye pour maisters wall feare not only of they be good a courteous: but also though they be known de. For it cometh of grace, of a man for coscepence towards. God induce greee, suffering wrongfully. For what prayse

of a chapften man. fo.rriit. praple is it, pt wha pe be buffeted for your fautes, pe take it patpetly: But apf whan pe do well, pe fuffer. wronge and take it patpently, than is there thanke mith god: here buto berely were pe called. for chaift alfo fuffered for our fakes, leauinge be an erample to folowe his fteppes. In what foeuer kynde thers fore thou art a fecuaunt, burpnge the tyme of thy couenauntes, thy maifter is buto thee in the fede & is bato a fercomme of god, and god thozowe hym feadeth thee, uauntieoss clotheth thee tuleth & let neth thee: bis comaudeme= tes are goddes comaudementes, a thou oughteft to obere him as god, and in all thinges to leke by s pleafure and profyte. for thou arte his good and pollellvon as his ore or his borfe:in fo muche that who foeuer doth but defize thee in his hart fro hun. mithout his love and lycence, is todempned of god. mhiche lavethe . Grodi.rr. Sethou once courte not thy nevabbours ferununtes.

Daule the Apolle fent home Onelimus bato his mens letuas mafter (as thou readelt in the eppftle of maule to tes nor to hos the Philemon). In so muche that thoughe the lapd them tradice 1) bilemon with his feruauntealfo was converted one and cere by Daule, and owed buto Daule and to the worde that Baule preached not his feruaunte onelp, but allo hym felfe :pea, and thoughe that Paule was in necellytte a lacked minpfters to minpfter buto him in the bondes which be luffered for the golpels lake ret wolde he not retarne the leruaunt necessarp br to the furtheraunce of the gospell, without the con= fent of the mapfter.

D howe loze Differeth the Doctrone of Chapit & his chipfes det apoliels from the Doctrone of the Bope and of his popes bythe apostels: Dettii.

Dut Cptzpta altie ectepne The obedrence

द्राधिक भागाः faite a moat ate reora preeft.

To obry:110

apolics. forpfany man wet obere nepther father not, have the not mother, negther lorde not matiter negther ling noz pipnee, the fame neadeth but onelp ro take the marke of the beaft, that is, to Mauchim feife a mon= he, a frere, oz a prech, a is than immeadpatilp fre and exempted tro al serupce & obedience bue bitto man. De that well obeye no ma (as they well not) is most man sa'pi acceptable buto them. The moze disobediente simal these, that thou arte buto goddes ordynaunces, the more apte and mete atte thou of theyes . Depther is the profesing bowrnge and imeringe obcopence buto they ordynaunces any other thong than the de= frence Denvence, and for wearing obedience buto the ordynaunces of god.

d The obedrence of Subiectes buto kriges.

papinces, and rulers,

The. riti. Chapptre of Paule. Ront.

euery foule fubmytte bem felfe onto the auctorate of the heer pomers . There is no power but of God. The powers that be, at ozdayned of God. wijo to cuct therfore refift ethe the Power, respsteth the ordonaunce of God.

They that relyfte, that recepue to them felfe dampnatpon. Fortules are not to be feared for good workes, but for eupli, wylte thou be without feare of the power ? Do well than, & fo Male thou be pravled of the fame. for he is o minpfter of god, for thy wealthe. But a pf thou do eupli, than feate. for he beareth not a (wearde for nought. for he is the minofter of god, to take bengeauce of them that Do euill. Whetfore ye must nedes obey, not for feare

of bengea

of a chipsten man. fo.rrb, of bengeauce oncly:but also be cause of concepence. Fuen for this cause paye pe tribute. for they are goddes minpsters, serupnge for the same purpose.

Grue to eucry man thertoze his ducipe: trybute, to whom trybute belögeth: Custom, to whom custo is ducifeare, to whome feare belongeth: Honour, to whom honour pertapareth. Dwe nothing to any max but to love on another. Foz he y loveth another, ful fylleth the lawe. Foz these comaundementes: Thou shalte not comptte advourage: Thou shalt not kyll: Thou shalte not seale: Thou shalte not beare false wythese: Thou shalt not delize, I so furthe, of there be any other comaundement, are all coprehended in this saveg: Love then nevythour as thy selfe. Love hurteth nothis nevythoure: thersoze is love the fulfyllinge of the lawe.

And tudge, forbyddynge that one brother as uenge hi selse on a nother, but (pfany cause of strife be betwene them) wyll have it broughte but bym selse or his assignes, to be indged a corrected for god forbyddeth al me to an egethe selves, a taketh aucstorpte a office of an eginge but ohi selse saying bige ance is myne, a f wil reward. Deu, rrti. which text paule allegeth Ro.rii, for it is impossible y a man hulde be a ryghteous, an egall, or an industrente sudge in his owne cause: lustes, and appetites so blynde bs. Pore over when thou avengest thy selse thou makest not peace, but serest by more debate.

God therfore hathe gruen lawes buto all natyons, and in all andes hathe put kynges, governors and tulers in hys owne stede, to tule the worlde thorowe The obedyence

thoso we them. And hathe commaunded all caules to be brought before them, as thou readelt. Ecoti. roti. In all caules (lapthe he) of intury or wronge, whether it be ore, alle, thepe, or besture, or any loste thonge whiche an other chalengeth, let the cause of bothe partyes be brought but the goddes: whome the goddes condempne, the same thall pape double subject but his nepghbour. Make, the sudges are called called godes, goddes in the suppures, because they are in gods rowne and execute the commaundementes of god.

And in an other place of the saide chapter: Moyeles chargeth spenge: se that thou rayle not on the goddes, nepther speake evell of the ruler of the peace opie. Who so ever therfore resplicts them resisteth

god (forthey at in the rowine of god) and they that

telystethe, shall teceptie they dampnation.

Bleffynge.

Suche obedpence but of ather and mother, maspler, hulbande, emperoure, kynge, lozdes, and rulers, tequizeth god of all nations, yea, of the bery turkes and intydeles. The blessinge and rewarde of them that kepe them, is the lyfe of this worlde as thou redeast. Leuittemn. rout. Kepe my ordinas ces and lawes, whyche yea man kepe, he Malliyue therin. Whiche texte, Paule reherseth. Romanos. proupage therby that the righteousness of the lawe, is but worldly, and the rewarde therof is the lyfe of this worlde. And the curse of them that breaketh them, is the loss of this lyfe; as thou sees by the punts mentappointed for them.

Luefe.

And who soeuer kepeth the lawe (whether it be for feare, for vapneglore, or profyte) thoughe no mane rewarde hym, yet shall god blesse hym abun = dautly

-

of a chipften man.

bauntly and lenvelym worldly prosperyte, as thou God rewar readest Deuteronomion. rzbift. What good blef- engerthoughe fynges accompanye the keppinge of the lawe, and no man elles as we fe the turkes farre exceade be chaiften men in worldly prosperte for they ruste keppinge of they? temporali lawes. Lykewyfe, thoughe no man punythe the breakers of the lawe : pet thall god lende all Difobedie his cuties byon them, tyll they be btterly broughte carbons i no to noughte, as thou readelt mofte terribly quen in man els doo.

fo.rrbi.

the lapde place.

Reyther mare the inferpoz person auenge hom felfe boon the Supervoz. 02 btolently resplie hom. foz what foeuer wonge it be . If he Do, he is condemp= ned in the dede dopinge : in almuche as be takethe bpon hom that, whiche belongethto God onelp. whiche farthe: bengeaunce is mone, and I woll res marde. Deute. rrii. And chapfte lapth Math. rrbi. Mengeaunes all they that take the sweete chall perpshe with the fwerde. Cakefte thou a lwerde to auengethy felfefo aiueft thou not robme bnto god to auenge thee, but robbed hom of his mode hoe honour, in g thou wilte not let hom be tudged ouer thee.

If any man myght haue auenged hym felfe bp- Daurei on his imperpoz, that myght Daupd molterpghte= oully haue done bpo kynge Saul, which fo wzong = fully perfecuted Daupd even for none other caufe. then that god had anounted hom konge, and promp fed hom the kongdome. Pet when god had beloue= red Saul into phandes of Daupd, that hempatt have done what he wolde with bom, as thou feeft in the fall bake of konges the rriffichappere, how Saul came in to the caue where Daupd was: And

Daund

The obedpence

Daupd came to hom fecretly a cutte of a pece offits garment. Ind as ione as he had Done it his barte finote bem, becaufe he had bone fo moche buto his lozde. And whe his men corraged hem tolle bem be answered, p lozb fozbyd it me, p & Mulde lave mine bande on hym. Mepther fuffered he his me to hurte him. Whan Saule was gone out, Dauid folowed and the wed hom the pece of his garment and lapo: why beleupfte thou the wordes of men that fare, Daned gothe aboute to do the harme percepue and fe that there is nevther cuvil noz weckedneffe inmy hande and that T baue not trefpaffed a= gapuftethee and yet thou lavelt awapte for inp life. God indge betwene thee and me, a auenge me of b, but my ie hande be not bpon b as the olde pio uerbe fayth (fayd Pauid) out of & wycked thall wic kydnes procede, but myne have be not bpon p, mea upige that god ener punpliheth one wycked by an other. And agapne (and Daupd) goo be judge and tudge betwene thee a me, and behold and ploete mp cause, and apue me judgement or trabt of thee.

God befftop eth one mpc heo by ano: cher.

And in the trbi. Chappter of & same boke, when Saule perfecuted Daupd agapne: Daupd came to Saul by nighte, as he flepte, and all his men, and toke away his fpere, and a cuppe of water from his heed. The land Abilan Dauides feruaut god hath belouered thee thene enempe in to thyne hande this Dave, let me nowe therfore naple hom to the gronve with my spere, and apue him but euen one strppe god pro- and no more. Baupd forbad bym fapinge: Aplhim ard the eme not for who (land he) Mal'lare handes on glordes announted, and be not gplipe: The logde lytteth og

anes to Tas

bp the

of a chapften man. fo.ervit.

by the loades lyfe (land he ) he dueth not excepte the unlout of the loade fingte hpm, og that his daye become to de , og they have fut

els do to batell and thereperpine.

Why byd not Dauid flee Saul, fernge be was wir Dauis fo wycked, not in perfecutying Danio onely, but in ficme noite disobetrnae goodes comaundementes and in that he has flame. lerrb. of godddes preeftes widafully? merely, for it was not laufull. for ythe had done it, he muite haue synned agayuste god. for god hathe she hyng is made the hynge in enery realme indige ouerall, and of god ithis ouer hom is there no indge. Dethat indgethe the wonde. konge, iudgeth god, and he that laveth handes on the kringe, layeth handes on god, a he that respsteth the hynge respsteth god, a dampneth godde slawe and ordynaunces. If the subicctes synne, they must be brought to the kynges tudgement. If the kynge fpine, he mufte be referued buto the tudaemente, mun be refer whathe and bengeaunce of god. And as it is to re- werd buto the bengeauce of leste the kyinge lo is it to releste his officer whiche god. is fet or fent to execute the kinges comaundemente.

And in the fyalte Chapyter of the lecunde Boke of kunges: Dauid commaunded the vongeman to be Clarine, whiche brought binto him the crowne and bracelet of Saul & land to pleale Dauid with all. that he hom lelfe had flanne Saul. And in & fourth chappter of the fame boke. Dauid comauded thole two to be Clayne, which brought buto him the beed of Alboleth Sauls lonne, by whose meanes pet the whole kigdomereturned bnto Dauid, accordynge

buto the promple of god.

And Luke.riit. Whan they hewed Chapft of the Baltleans, whose blode Pplate mpngled with theiz

mare whan fplice therse writton s.

owne.

The obcovence

owne factifice : be answered, suppose pe that thefe Galileans were frimers aboue all other Galileas. because they suffered suche punychmente ? I tell pou nave : but excepte perepente, pe Chall lykewyle perplie. Thus was tolde Chaplt (no doubt) of fuche an intent, as they ared bim. Dath. rrit. Whether it wete laufull to gpue trybute buto Eefar ? for thep ful for achit thought that it was no fynne to refyfte an Beathen od subiert to paprice:as fewe of bs wolde thynke ( yf we were bis set, bough he Der the Cuthe ) that it were frnne to tple agapufte be an heathe bom and to rode out felues from bnder his domis nyon: fo fore have our byfhoppes tobbed be of the true Doctrone of Chapft But Chapfte condempned they dedes, a also the secrete thoughtes of all other that confented there buto fairnge: except pe tepent pe Chall lykewyle pery Che . As who Chuide lave: 3 knowe fre are within in your hertes, suche as thep were outwarde in they deades, and are binder the faine dampnatpon : excepte therfoze pe cepente betymes, pe Mall breake out at the last into lyke dea= des, and lykewyle perplhe, as It came afterwarde to paffe.

Here by feelt thou, that the kying is in this worlde without lawe, and mare at hys lustedo ryaht or wionge, a Mall grue accomptes, but to god onelp.

Another conclusion is this , that no plon nepther any degree, may be exempte from this ozdynaunce of god. Reyther can the profession of monkes and feeres, og any thynge that the Pope of Bylhoppes can lave for them felucs, ercept them fro the fwerde of & Emperout or kynges , pf thep breake glawes. for it is wiptten, let euerp foule lubimptte bem felle pnto

Tris notian gelift his pri man.

of a chapiten man. To.rrbut. bnto the auctopptee of the herr powers . Dere is no man ercepte, but all foutes mufte obeve. The hper nowers are the temporali hynges and princes, bn to whome god hath gruen the fwerde to punyine who focuet francth. God hath not gruen the fwer - The hrage des , to punishe one and to let another gofre and to batheno pos fpnne bupunpfhe. Doze vuer, to what face Durfte bis dampnas the spirptualtie, which ought to be the lyght and an leage the fpts example of good lyupinge bito all other, Delpze to titualtee to fpnne bnpunpfihed, og to be ercepted from trybute, ny cheb. tolle, o; custome, that they woloenot beate papne with thep; bretherne, buto the magntenaunce of kunges and officers ordayned of god to punyfile fonne: There is no power but of god (by power bn= Derstande the auctoritee of byuges a princes). The nomerso be at ordayned of god. who fo ever ther= foze respsteth, telisteth god: pea, thoughe he be pope, Bylhoppe, monke, og frete. Thep & tefpfte, hal re= repue buto the sclues dampnatron. Why for gods woode is agapufte them, whiche well haue ali mig buder the power of p tempozall fwerder for ruler & are notto be feared for good workes, but for eupli. Dere by feeft thou that they that respste the powers or feke to be erempte fro their auctorytee, haue cupt conscrences, a seke lybertie to spnne bupunpibed. to be fre from bearing papie with their bretherne: mylte thon be without feare of the power So do well, and thou halte haue laude of the fame (that 19 to lave of the tuler). With good lyuynge oughte the spirptualtie to ryobe them selues from feare of the tempozall fwerde, and not with crafte and with blyndynge tijekpnges, and bygugpnge the bengeaunce

The obedpence

aunce of god bpon them, a inpurchalpngelpcence

to fonne bupuntibed.

arear benefy: cupil.

for he is the mynyster of god for thy welth, to de= fende thee from a thousande inconvengences, from a kinge is a theues, murderars, and them that wolde defyle thy re though he wyfe, thy boughter, and take from thee al that thou be wence so halte: pea lyte and all, yfthou dyd refpfte. further= moze, thoughe he be the greattefte tyzaunte in the world: pet is he buto thee a great benefite of god, & a thrnge wherefore thou oughteffe to thanke god highlie. Fozit is better to haue somwhat than to be cleane Arppte out of al together:it is better to pape the tenth, than to lofe all. It is better to fuffer one tyzaunte, than many, a to fuffre wzonge of one than of euery manipea, and it is better to haue a traunt bntothy kynge, then a hadowe. A pallyue kynge that Dothe nought hym felfe, but suffre other to do with hym what they wyll , a to leade hym whether theplyfte. for a tyraunte though he bo wronge bus to the good, pet be punplicheth the euell, a maketh all men obeye , nepther luffereth any man to polle, but hom felfe onelp. A kringe that is fofte as fylke and effemphate, that is to lave, turned buto the na= tute of a woman, what with his owne luftes, whis the are as the longpinge of a woman withe chylde, fothat becan not telyfte them, and what with the wyly tyzannye of them that cuer Rule him , Chall be moche moze grettous buto the relaine than a trabt tyraunte. Reade the cronycles, a thou Chalte fynde

Princes ate it elles fo gidapneb to

But and pfthou do euell, than feare, for he beas reth not a swerve for nought. For heis pmpnpfter ofgod,

of a chaiften man. fo.tret. of god, to take bengeaunce on theim that Do eupil. punpaccupi If office of princes, genen them of god be to take doere. Dengeaunce of euel doers : than by this terte and

goddes worde, are all princes dampned, euenas many as geuelibertie og licence buto the fpiritual = The banatio tie to fonne bapunifhed, and not only tofinne bu= puntibed them felues:butalfo, to open fanctuaries pintuarges

printleged places, churchyerdes, faint Johns holde yea, and pf they com to thout buto all thefe, pet to

letfuzthe a neckeuerle to laue all maner trefpallers from the feare of the Iwearde, of the bengeaunce of god put in the handes of paynces to take bengauce

on all luche.

D To requireth the lawe to be kepte of al men! Tet them kepe it, for what foeuer purpose they mpl!. mpll they not kepe the lawer fo bouchfaueth he not that they entoye this tempozall lyfe. Robe are there thre natures of me, one all together beaft - Chienstus ly whiche in no wyle recepte the lawe in they; har= res. tes buttple agapult papuces and rulers when foe= uer they are able to make they partte good. Thefe are frantped by them that worlhypped the golden calfe. for Morles brake the tables of the lawe per

became at them.

The fecunde are not fo beaftlye, but recepue the lawe, and buto theim the lawe commeth : but thep loke not Motles in the face. Foz his countenaunce es to barabt for them, that is, they bnderffandenot that the lawe is spiritual, and requireth the barte. Thip loke on the pleasure, profpte, and promotyon that folowethe the keppinge of the lawe, and in tels pecte of the rewarde, kepe they the lawe outwardly

The obedrence

with workes but not in & heite. Foz pf thep myaht obtarnelyke honour, glozy, pzomotpon, and otoni= te, and also auopoe al incouenvences, if they broke the lawe, fo wolve they also breake the lawe and

folowethepaluftes. .

The thyzde are spiritualland loke Morles in the open face and are (as Paule lapthe the lecunde to the Romains la lawe bnto them felucs, and haue : the law watten in they bertes by the fpiatte of god. Thele neadeneyther of kyngenoz officers to dique them, neither that any man profer the any rewarde for to kepe the lawe. forther do it naturally.

The frafte worke for feare of the swerde onely, The fectide for remacde. The threde worke for lous frely. They loke on the excedynge mercy, loue, and kyndnes whiche god hathe Gewed them in Chaple

Deuen to: and therfoze loue agapne and worke frely. Deuen meth bi chief take of the gyfte of god thozowe Chayltes de=

ferupages, and hope without all maner boutynge that god accordinge to his promise, will in this worlde also defende them, and do all thenge for the of his goodnes and for Chaptes fake, and not for any goodnes that is in them. They confente buto the lame that it is holy and tuft e, and that all men ought to do what foener god commaundeth, fozno Achinema othereaufe, but becaufe god commauudeth it. Ind lekethno mo they? great sozowe is because & there te ne attength

bes well,

in they membres to do that whiche they barte lua fieth to do, and is a thurste to do.

These of the last sozte kepe & laive of thepz owne accorde and that in the herte, a haue professed per= petuall watte agaynfte the luftes and appetytes of

the

of a chaiden man. fo.trt. the fieshe tell they be verecly iuvoued : pet not thotowe theprowne Archath, but knowinge a know= lagige thep; weakenes creeuer for frength to god whiche bathe prompled affpftence unto ali that cail bpon hom. Their folowe god and are led of his fot- Lafter. tite. The other two are led of luftes and appetites.

Luftes and appetytes are dyuers and many. & that in one man : yea and one lufte contrarie to an other, and the greatteit luft carpeth a man all toges ther aware with hom. We are also chaunged from one luit bito another, Dtherwyle are we Dylpoled when we are chylozen, otherwyle whe we are rong men, and otherwple when we are olde, otherwple ouer even, and other wyle in the morninge: yea fom tymes altered. bt.times in an house. Dow fostuncth all this Becaufe that the well of man foloweth the feewell. witte, as subjecte buto the wyll, and as the witte erreth, fo both the well , and as the witte is in cap= tyurce, so is the wyll, nepther is it possible that the wyll Quide be fre where the wytte is in bondage.

That thou mapfte percepue and fele the thynge : In thene bette, and not be a barne forbilter difpu= tynge aboute wordes without percepupage, marke this. The rote of all eupli, the greatest dampnacyo and mofte tertyble wathe and bengeaunce of god that we are in, is naturall blyndnes. we areal out of the tratt wave, euery man bis waves. One tud= geth this belte, a nother that to be belte . Bowe is worldipe witte no thinge elles but crafte, and fotel ticto obtanne g whiche me iudge fallely to be beft. The mpl is As I ette in mp wptte, so etre I in mp woll. When I indgethat to be eupli, which in dede is good, the Œ.ii. bate

Athe obedrence

hate I that whiche is good. And when I suppore that good, whiche is eupll in dede, then loue 7 cupl. Aspt I be perswaded and botne in hande that mp molte frende is mone enempe than hate I mp befte frende:and pf I be brought in beleue that my moft enempe is inp frende thenloue Imp moft enempe . Ron e when we fave, cuery man hathe his fre wyll, to do what him lufteth, flage berely that men doo what they luft. Aot withftandprige to folowe luftes is not fredome, but captiuitee and bondage. If god open any mannes wittes to make hym feale in hys harte, that luftes and appetites are damnable, and geue hym powie to hate and respste them, then is he fre cuen with the fredome wherwith Chailt maketh

Fredome

fre, and hath powee to do the well of god. All is Conne thatfpifgeth molbe.

Thou maylt hereby percepue that al that is done notof the spi in the wozlde ( befoze the sprzite of god come a gealthat is not weth be light) is damnable frine and the more alo bome in the ly rious the more dampnable: so that that whiche the worlde counteth most glorious is more dampnable in the light of god, then that whiche the whose, the thefe, and the muztherer do. with blinde reasons of worldly wysoome mayst thou chaunge the myndes of youthe, and make them gene them felues to what thou wpite enther for feare, for praple, or for profite: Do bo our and pet doeft but chaunge them from one byce to a all there was nother. As the perfuations of her frendes made Lie crece chaft. Lucrece beleued pf the were a good bul= wyfe and chaft, that the fulde be most glozpous, & that all the worlde wolde geue her houour, a praife her. She lought her owne glow in her chastite and not gods. When the had loft her chaftite, the coun=

Spiritualie in 568,

of a chipften man. fortret. ted the her felfe most abhomynable in the syabte of all men, and for berp papie and thought which the had not that the had dpfpleafed god, but that the had loft her honour, dewe ber felfe. Loke how areat her payne & forowe wastor the loffe of her chaftitee. To great was her glozye and retopfynge therin, and fomuche opfppled the them that were otherwple. & petted them not. Which papde, god moze abhogreth then & whosedome of any whose. Of lyke payde are all the mozall bertues of Ariftotell, Plato, and So crates, and all the doctrine of the philosophers, the

berp goddes of our fcole men.

Inipke maner is it for the most part of our most holy religion. for they of lyke imaginatio do then= nes which they of Bedlem may le, that they are but madnes. They loke on the myacles which god opd by the farntes to moue the bubeleurnge buto the Trememica farthe, and to configme the trouthe of his promples ught to coffee in Chapft, wherby al that beleue are made fagntes: me the pacas as thou sceft in the laste chapytre of Marke. They the gobbeed preached (faythe he) every where the lorde working of the preawith them and confirminge they preachinge with thet. impracles that folowed. And in & fourth of the actes the disciples prayed that god wold fretch furth his bandes to do mitacles and wonders in the name of Telus. And Daule.t. Copputh. riff. layth that o my= racles of speakinge with divuers tonge, sis but a frane for bubeleuers, and not for them that beleue These myzacles turne they buto an other purpose. favenge in thep; blynde hertes. Se what myzacleg Durpocry. god hathe Gewed for this faynte, he mufte be berelites are birne great with god. Ind attonce turne them felues fro

C.iti.

gobbes

The obedrence

ons loke bpo the out fede

oneip.

gobbes troide and put thepatruft and cofidence in the faynte and his merites, and make an aduocate or tathera god of the fagnt, and of theye tipnd ima gination make a teffamente of bonde betwene the The reirge laynt & them, the tellament of Chapftes blode cheue forgoten, they loke on glayntes garmetes & lyues oz tather less which me lee on & faintes: 4 this wife pmagen in there bettes lavenge & lapnt fo; wereng fuche agarmente and for luche deades is become fo glorious in heuen:pf I doo lykewyle, fo hall I be alfo. They fe not the faith and truft which & faintis had in Chailte, nepther the worde of god which the faites preached .nepther pentete of plaites, how go laphtes byd luche thiges to tame they bodies, ato be an ensample to the world, and to teach that foch thynges are to be delpyled which the worlde mooft wodzeth at and magnifieth. Thei le not allo p some landes are so whote ga ma can neyther dike wyne nozeate. Helbe therin, nether colpder they & copleris of glayntes, a a thoulande lyke thinges le they not. So when they have kylled theyz bodies a bzought them in g cale, that scace with any restauratyue thei can recouer they? health agavne pet had they rather dye then to eate flethe, why for they thinke, I have nowe this .rr.rrr.og:rl.yeres cate no fiethe a haue obterned I doute not by this tyme as he a rowine as the belt of them: Quid I nowe loofe that enay I had leuer dpe: and as Lucrecia had leuer haue ben Nayne yf he had not ben to ftronge fo; ber, then to baue lost her glozicieuen so had these. Thep alcrybe heuen buto they; imaginatyons and mad inuenty= ons, and recepue it not of the lyberalyte of god, by the of a chapften man.

fo.trrti.

the merytes and Deferuynges of chapfte.

e

a

Che Epieitus He nowe that is renewed in Chapite, kepeth the al men.

lawe without any lawe wayten, or compulivon of aup tuler oz officer, faue bythe ledinge of the ipirite onely:but the naturall man is entyled and moued The natural to kepe the lawe carnally, with carnall reasons and man. world ely perfualy ds as for glorie, honour, ryches, and Dignite. But the last remedie of al , when all o= ther faple, isfeare. Beate one, and the reft wyll ab- feare is the Rayne for feare: ag Doyles euer putteth in remem= braunce fagenge:kyll,fone burne. So Calt thou put eupli from thee, and al Afraell Chall heare and

feare and Mallno moze Dolo. If feare helpe not, the aberhe falle wyll god that they be taken not of this lyfe.

konges were ordanned then, as I before layde, offree pon is and they fwerdes put in they handes to take ben : minge af fin : geaunce of eupli opers that other moght feare, and were not ozdayned to fyghte one agaynfte another Bemoppes or to the against the emperoute to defende & falle minplice the auctorite of the pope & bery Antichapite. Bylihop= their emne pes, they onely can mynytte the tempozall sweete, laide aparte they offyc, ethe preaching of goddes worde lande fecute thepe aparte, wheche they wel neyther do noz luffre any owne office. man to do, but fle with the tempeozal (werde (which they have gotten out of & hande of al princes) them that wolde. The preachinge of goddes worde is hatefull and contrarie buto them: where for it is im pollpble to pleache Chipfe excepte thou pleache as gaynft Antichapfte, & is to fage, them whiche with

they; falle bocteyne and biolence of fwerde, enforce to quenche the treme doctrone of Chaife. Ind as B

canst heale no dysease excepte thou begynne at the E.litt. tote:

hpmes difes auc togite of the popethein of laid apart

The obedrence

Banges Doo vote: euc lo canft thou preache againft no mpfcheif, bat wa ta on the popes pie excepte thou begynne at the bylhoppes. Lynges, thepare but Chadowes, baynenames, and thynges alue. pote heurnge no thringe to do in g worlde, but whe

our holy father neadeth thepz belpe.

The inglyng DE ibe pooe.

The pope contrary buto all colcience a against all the dectione of Chapfle, whiche faythimp kong= bome is not of his worlde. Jet fin bitt. hath biurped the right of the emperour. And by polecye of the bishops of Almany and with corruptyings the elec-15 thopes of tours of chofers of the emperour with money, byin geth to paffe that luche a one is euer chofen empe= route that is not able to make his partie good with the pope. To Roppe the emperout that be come not at Kome, he brigeth o freche king by to asplayne,

Delapne.

almayne.

Bhappes of and on the other fyde b, prigeth he the bencepans. traunce

ners are called and feut for to come and focour. And for they laboure be geneth to some a role, to a nother a cappe of mapntenaunce. One is called moft chapften Aprige: a nother Defendor of the farthe:a maint naute. nother the elbeft fone of the most holy feate. De bla: en of chaite feth alfe the armes of other, and putteth in the holy Defender of croffe, the crowne of thorne or y nailes, and fo fuzth. If the frenche King go to hpe, and crepe bp, either etie cioen to Bononie og naples: then muft our englythe byl= to ac of the ho Moppes bipnge in our konge. The cratte of the bil B'afrige of Moppes is to entytle one konge with an others te=

alme. De is called kong of Denmarke, and of Eng

chalenge

If the venecias come to npe, p by hops of fraunce mult baynge in the frenche kynge. Ind the Soche=

fantht. armes acht, eng'phe lande, he, kinge of England and of Fraunce. Then behanna. to blynde the tozdes a the comunes, the kyngemust

hpuge.

shapopes

ordifalitied of the behop Dis.

of a chapften man. fo.rrritt. chalenge his ryahte. Chen mufte the land be tared and every man pave, and the treasure borne out of the realme, and the lande beggered. Howe many a thousand mens lyues hathe it colt and how many an hondred thoulande poundes bathe it carred out o cructiand of the realme in our remembraunce: Belides home a ebhominas abhominable an example of gatherpinge was there? oc tiranp. 30 fuche berely as neuer tyaunte fyns the wo loe be oge tum by gan byd, pea fuche as was neuer befoze be rde oz ther beades thought on neither amonge Tewes, Saralens tut kes or hethen fons god created the fonne to thine:p a beaft fhuld breake bp in the temple of god, that is to lape, in to the herte and confiences of men, and compell the to fwere every ma what he was worth. to lende that Mulde neuer be paped agapne. Dowe many thousandes forsware the selues. Howemany thousandes sette them selves a boue theiz abplytie. partly for feare left they fluide be for Iwome, a part ly to faue they? credence? When the pope hathe bis purpole then is peace made, no man woteth howe. and our most enempe is our most frende.

Dowe breause the eperoure is abel to obtanne his right, frenche, englythe, benicians, and al mult of & abrion. bnto him. Dareate whose of Baylon, howeabu= fepth the the prices of the world: howe dronke hath the made them with her wyne: Howe Chamefull ly= cences both the gene them to ble nychromancie, to holde whoses, to dinose them flenes to, breake the farth and promples that one maketh with an other that the confessours shall delyuer buto the kynge the confession of whome he will a dus penseth with them quen of the very lawe of god, whiche Chapfte Configuen.

ble enfample

brin

The obedpence

bem felfe can not Do.

Mannft the popes falle powie.

Athew.prbi. Chaift faith bnto Beter, put bn the fwerde in to his Gethe. for all that lave hande boon the (werde, Mal peryfhe with & fwerbe that is who foeuer without the comaundes ment of the tempozall offecer, to whome god hathe geuen & iwerde, laveth hande on the fwerbe to take bengeaunce, the same deserveth Deathe in the Debe Rot Beter Doynge. God Dyd not put Beter onely binder o tem pa allo was pozall swerde, but also Chapft hym selfe. As it appe bonbertheie reth in the fourth chapttre to the Galathians. And Polal fweede Chapft fapeth Math.tit. Thus becoeth it bs to ful fyll all traft wifenes, that is to fave, all ordynaun ces of god. Af the bred be then bnder the temporal fwerde, howe can o membres be excepted: If Deter fpuned in defendpinge Chapfte againfte the tempo= tall fwetde whose auctoppte and mpnpfters the byf hoppes then abuled agarnite Charite as ours do fruncigenin nowe) who can excuse our prelates of fpn, which geerepepone well obepe to man , nepther konge no: emperource tes in recep. yea who can ercufe from fynne, etther the konges p upugeethem geuelepther the by hops that recepue luche eremp tyons contrary to goddes ozdynauces and chapftes

The kpngco and the pula

Doctrone?

Ind Math. roilbothe Theylte and allo Beter paped trybute, wher the meanpinge of Chapites que Apo bnto Deter is:pf papaces take tepbute of Arau gers onely and not of they chylozen, then berely ought I to be fre, whiche am the lone of god, whole scruauntes and mynystres they are, and of whome they have they autopte. Pet because they nepther

Buowe

of a chapften man. go.rrritif. knew that neyther Chapft came to ble that auctorpie but to be out feruaunt and to bere out bucthe and to obeyeall ozdynaunces both in tyghte and wrong for our fakes, and to teach be: therfore fato. he to lapnt Deter. Dage fozebee a me left we offend them. Dozeouer thoughe that Chapfte and Deter (because they were pooze) myght haue escaped, pet molde he not for feare of offendynge other and hur tynge thep; consciences. for he myghte well haue acuen occafpon buto the tribute gatherers to haue tudged ampffe bothe of hom and his doctrone: vea and the Jewes myghte happely haue ben offended. therby, and have thought that it had not be lawful for them to have payde tribute buto bethe princes and pholaters lepinge b he lo great a prophet payd not rea and what other thrnge cause the the lave so when the rot iptle to tegarde they paynes, as that they fo them ettuales pays both dyspyled and dysobered of & spiritualter But our pielates whiche care for none offendyng of co= fcyences & leffe foz goddes ozdynaunces, wyll pave nought:but when papaces mult fyghte in our most holy fathers quarel and acaynft Chapft, Then are they the frafte. There also is none to poze that then bathenot fomwhat to apue.

Marke here howepalte all Chame our scole docs tours are (as Bochefter is in his fermon agaynfte Shameleffe Marten Luther) whiche of this texte of Dathew Dofpute & Beter becaufe be paped trybute, is areat ter then the other apoliles: and bathe more auctors te and power that they, and was beed but o them al, contrary buto lo many cleare textes, where Chapft zebuketh them farenge: f is an bethenpihe thynge

The obedyence

that one Mulbe clyme aboue an other , oz Delpze to be greatter. To be greatter in the kringdome of heuen is to be a feruaute, and he that molte humbleth hpm felfe and becometh a feruaute buto other (after the ensample of Chapfte I meane, and his apolites and not of p pope and his apostles, our cardynals a by (hops) the same is greatest in that kyngdome. If Deter in papenge trybute became greatelt, bow cometh it b they well pape none at alle But to pape trybute is a figne of subjection berely, a the cause why Charle pared mas because he had an houshold and for the same cause paved Deter also. for he had an house a Corppe and nettes, as thou redelt in the gospell. But let vs go to Paule agapne.

Wherfoze pe muft nedes obere, not for feare of bengeaunce onely: but also because of consepence:

That is thoughe thou be so myghty (as now many peres our pope and pielates euero where are ) that thou nedelt not to obeye the tempozall smerbe for

no coffece at feare of bengaunce: pet must thou obepe because of

consepence. fpatte because of thone owne cosepence. for thoughe thou be able to relyfte, pet halte thou

They care neuer haue a good colcience, as loge as gods wood,

fourt as the lame, and ordynaunce are agaynfte thee. Secunda-

wolfe does tply for thy nepghbours conscpence. for thoughe togeh: Mepe thozowe crafte and violence thou mpghteft escape

The environ and obtayne lybertie oz pzyuplege to be fre from all

Sample of the maner duetes, pet oughtelt thou nepther to fue og

ufeth the late feke foz any fuche thynge, neyther pet admytte oz ac=

to beleue that ecpte, pf it were profered, left the fredome make the

bond to ober weake brother to grudge and rebell, in that he feeth

thee go emptie aud be bem felte moze lade, the parte

allo

any cupt bos rnge.

Cpiritaa't: ca

of a chapften man. fo.rrrb. alfo larde on his thuibers. Seilt thou not pra man fauoure one fonne moze then a nother , oz one fer = uante mozethen a nother how all o reft arudge. & how love peace, a buyte is broken What chapften= ly loue is in thee to thy nephoure warde, when thou where is no caft fynde in thyne harte to god bp adoune emptie thinften ione by him all daye longe and fe him ouercharged, yea to faulle bider his burthen, and pet write not once let to thone hande to helpe home what good con= fcience can there be amonge our spiritualtee to ga = ther fo greate treasure to gether and with procresie of their falle learninge to robbe almosteuery man of house and landes, a pet not ther with cotente, but mith all craft a wylenes to purcheafe fo great lybers ties and exemptions from all maner bearinge with thepz bzetherne, sekinge in Christe no thonge but lucre: I passe ouer to splece how they teach prices i every lande to lade new exactions and tyrange on they? subtectes moze and more dayly, neyther for what purpos what purpole they do it, fave I. God I trufte thall ter the prices Moztly Disclose they tuggelpnge abzonge they; fal that they ma thed to light and lare a medecine to them, to make pr auctorpte thep; scabbes bzeake out. Reuertheleffe this I saye to flee who fo that they have robbed all realines not of Godes in Ahier and worde only:but also of all wealth and prosperitee, a to mairagne haue driven peace out of all landes a, withdrawne them felues from all obedience to princes, and have separated them selves from lapemen, countrage the byler then dogges . and have let by that greate poolle the Whoze of Babilon, Antychziste of Rome whomether call Bope, a haue conspired agarnst at commune wealthes, and have made them a feuetail kpngdome .

The obedrence kongbome wheri it is lawfui bupunifhed to worke al abhominatio. In euery paryfhe hauethep fppce. in euery greate mans boule and in cuery tauerne & Cont. aton. Alchouse a thozow confessions know they all secretes to that no man mave open his mouth to rebute what fo euer they doo but o he Chalbe Cho; tly made an herptike. In all counfels is one of them, pea the know al mes most parte and thefe rulars of the councels are of ferrites no them: But of they 2 counfill is no man. man theres. Guen fozthis caule pape re tribute f is to wete. for confciences fake, to the nerboure, a tor the caufe é foloweth: for they ar gobbes miniters feruinge foz p fame purpole. Bccaufe god well fo haue it, we must obere. We bo not loke (it we have Chuites fot rite in bs) what is good profitable, glorous, and honogable for bs, neyther on our owne well, but on goddes well onely. Grue to eucry man therfore his Dutie:tribute, to whome trybute belongeth:cuftom to whome custome is due: feare to whome feare tes longeth: honoure, to whome bonoure pertapneth. That thou inpattelt feale the workpinge of the fpt rite of god in thee, a left & bewtie of the orde fulde deceptie thee, and make thee thynke that the law of god whiche is spiritual wer contented and fulfilled with the outwarde and bodyly deade it faloweth: teth the lame Die no thonge to any man : but to loue one a no= beione god' ther. for he that loueth a nother fulfylleth the law. not the outs warpe pede. Forthele comaudementes: thou halte not comitte adulterre, thou halte not kell, thou halt not fele. thou White not beare false wytneffe, thou Chaite not defpte, and fo furthe, pf there be any other comaun= Demente are all comprehended or contapned in this lavenge:

of a chapften man. fo.trrbf. Tavenge: folle thy nevabbour. therfore is loue & ful: Beatin wor fillipnge of the lawe. Dere haft thou fufficiet agaift bemin. all the fophilires warke holy, and tuftifiars in the worlde which so magnifie they deades. The lawe is (pirituall and requireth the herte, and is neuer fulfplied with the dedes in the lyapte of god. 201th the dede thou fulfplieft the lawe befoze the worlde & louelt therby that is thou entoyelt this prefent lyfe fillet the la and auoydeft the wrathe and bengeaunce, the deth we beforethe and punythmente whiche the lawe threteneth to worlde. them that breake it. But before god thou kepell the lawe of thou love onely. How what thall make bs loue: Clerely, that Wall farthe Do. Af thou beholde howe muche god loueth thee in Chapite, and from what bengaunce he hathe belyuered thee for hys faith make fake, & of what kongdome he hathe made the hepze, the amaiois then halte thou le caule enoughe to loue thy bety enempe without respecte of rewards, epther in thes lyfe or in the lyfe to come but because that god wel la baue it and Chapftehaue Delerued it, pea thou: Quildeft feale in thone herte that all the Dedes to come are abundautly recupented altedy in Chaift. Oblection

Thou wylte lave, haply, yt loue fulfyll the lawe, then it iustyfeth. I lave that that wher with a man answeare, fulfylleth the lawe, declareth him iustified, but that whiche geneth hym wher with to fulfyll ede lawe, Iustifeens, iustyfyeth hym. By iustyfyenge understond the for gruenesse of spines, and the fauoure of god. Nowe sayeth the texte. Roma.r. the ende of the lawe of the whe office cause whereoff the lawe was made is. Think to end the lawe. Apple all that believe. That is, the lawe is gener to butter synne, to kyll the consciences, to dampte one

Dedes.

The obec pence Dedes to bipinge to repentaunce and to bipute buto Chapitein whome god bathe prompfed his fauout and fagyuenes or fynne buto all that repente and confente to the lawe that it is good. It theu beleue whe helevig the promples, then doth goddes truthe iulpfpe thee. et gobbespio that is forgeneth thee and recepueth thee to fauour, inples tullp: for Chapites lake. In a lucette wherof, and to certy Everb. fie tipne herte, be lealeth the with the ipirite. Cphe. i.and.fifi. And.ti. Cozinth. b. farth Daule. 200 hiche gaue behis fpiryte in erneft. Dow the fpiriteis ge= uen us thosowe Chapte reade the epght chapptere of the epyfile to the Komayns, and Gala.tti.and.if. the Couites Cozonth. iii. Deuertheles the spirite, and his frutes berties are wherwith & herte is purpfped.as, fayth, hope loue. the inwarde knowen bre patpence, longe fufferpnge, and obedpence, coulde outwarbe. neuer be fene without outwarde erperpence. for it Debe. thou were not brought sometyme in to combrauce, where god onely coulde delyuer thee, thou Chuldelt neuer le thy faythe: pea ercept thou foughtelt some epme agayuft desperatyon, bell, deth, spine, & pows ers of this world, for the farthes lake, thou Chuldest neuer knowe trewe farth from a dieme:excepte the brother nome and then offenbed thee thou couldeft not know whether the love were godle. foza turke is not angretyll he be burt a offended: but yf thou louchym goothe thee euil then is thy loue of god: lpke wpfe pf thy tulers were al wave kynde, thou Chaldelt not knowe, whether thone obedpence were purcoz no:but and pf thou canft patiently obeie es upli rulers frall thynges, that is not to the bylho= nour of god, and when thou butta not the nerghbours, then arte thou fure that goddes fpirite mo;= Beth

of a chaiften man. fo.rrtbii. keth in thee, and that the farthe is no breame no; a= ny falle imaggnation.

Therfoze counfeieth Baul Roma.rif.recopenfe to no man eupl. Ind on your parte, have peace with all men. Detely beloued auenge not poure felues: but geue rowme butothe wath of god. fo; it is wipten: bengeaunce is mpne, and I well rewarde, farth the lozd. Therfoze yt the enemye hongie, fede the enemie hpm,pf be thpill, grue hpm Dapnke. for in lo dopng with wel do thou Malte heape coles of fyze on his heed (that is, puge. thou halte kyndle loue in him) Be not quercome of eupli (that is, let not a nother mannes wycke ones make thee wycked alfo). But ouercome cuyll with good, that is, with foftnelle, kyndnelle, and all paci ence wynnehym: euen as god with kynonelle won= ne thee.

De lawe was geuen inthunder, lyghtenyng, fyze, Imoke, and the boice of a trumpet, a ter= reble light , Gro.rr. Sog & people dyd quake Chelare, For feare, a stode a far of laipinge to Moples. Spes ake thou to be and we well beare: let not the loade Speake buto be left we ove. Po eare (ifit be awaked and bnderftadeth the meanynge) is able to abyde the boyce of the lawe: excepte the promples of met= cy be by: Chat thonder except the raine of mercy be sopned with it, destroyeth all and byldeth not. The lawe is a witnesse agaynste bs, and tellyfyeth that god abhorreth the fpnnes, that is in bs, and bs for our fpnnes fake.

In lyke maner, when god gaue the people of 36- The kringe. raell a kynge, it thonded, a cayned, that the people feared fo loze & they cryed to Samuell for to praye foz f.t.

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for them, that they hulve not dye.i. Regum. ril. As the lawe is a terryble thrnge, even so is the krnge. For he is ordained to take bengeaunce, and hathe a swerde in his hande, a not pecockes fethers. Feare hym ther fore and loke on him, as thou woldest loke on a sharpe Swerde, that hanged outsthy head by an here.

Bodoce gitteare euen the gyfte of god, whether they be good of

bad. And what soeuer is done buto bs by them, that dothe god, be it good or bad. If they be eupli, why was there are they euplie berely for our wickednesse sake are

wolde not recepue that when they were good, we wolde not recepue that goodness of the hade of god and be thankeful, submpttynge our selves but o his lawes and opdynaunces, but abuse the goodnes of god but our sensual and beatly suffes. Therfore doth god make his scourge of them, and turne them but o wylde beatles, contrary to the nature of they names and offices: even into lyons, beares, fores, and bucleane swyne, to avenge hym selfe of our businessell and blynde bukyndness, and of our rebels lyous disobedience.

In the. C. a. bi. plaime thou readelt: he delitofed the epuers, and diped by the lyzinges of water, and turned the frutefull Lande in to barennelle, for the wyckednelle of Finhabyters therin. When the chile dre of Israell had forgotten god in Egypte, god mo wed the hertes of the Egyptyans to hate them, and to suddue them with crafte and wylynes. Plaime. Citicand deuteronomicitis. Moyles reherleth laysinge: God was angre with me for your lakes: log

the

of a chafften man. fo.rttbiii. the wiathe of god fell on Doples for the wreked= nes of the people. Ind in the lectide chapptre of the fecunde boke of kynges, god was angry with the people, and moued Daupd to numbre them, when Toab and the other loades wondzed why he wolde baue them num sed: and because they feared left fo me eupli huide folowe, oplwaded the konge: pet it halpe not. God lo bardened his hert in his purpole to have an occaspon to fle the wreked people.

Cupil rulers then are a from that god is angry curn enters and wrothe with bs. Is it not a great wrathe and are afrome that god is bengeaunce that the father and mother Quio hate agri wuhbe they chyloeine, euenthey flethe and they blode? or pan bufbande fhulde be bukynde buto his wife oz a mapfter bnto the feruaute that warteth on his profete, or that lordes and kenges (hulde be teran= tes bnto thep; lubiectes and tenauntes, which pap them tribute, toll cultome, and tente . labozonge & toplynge to fyndethem in honoure, and to mayn= tapne them in their effateris not this a feareful tub gemente of god and a cruell wrathe, that the berp prelates and Chepherdes of our foule whiche were wonte to febe Chailtes flocke to Chapites boctepne and to walke before them in lyuynge therafter, and to deue thep; lyues for them, to their enfample and edifienge, and to ftrength thepz weake farthes, are nowe so soze chaunged, that of they smell that one of their flocks (as they now call them and no lenger Chipftes) do but once longe or Delpre for the treme knowlage of Chapfte, thep will fee bi, & burne him with free most cruelly . What is the cause of this, & takes are to that they allo teache faile doctrone conframpinge it weinio.

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AThe obedrence

with lpes betely it is ghande of god to auenge the wickednes of them that have no loue noz luft unto the truthe of god, when it is preached:but retopce in bnryghteouines. Is thou mapft le in the fecunde pt file of Paul to the Cellalontag. Where he fpeaketh of the compage of antychifte. Whole commynge Malbe (fayth he ) by the workynge of Satan with all myjacles, frgues, and wonders whiche are but lyes, and in al decepuable burpghteoulnes among them that perplie, because they recepued not any The caule of loue to the truth to have ben laued. Therfoze Chait

fallemiracles to,the truth.

is that we ha god fende them ftronge Delufpon, to beleuelpes. ue no lua vn Darke bow god to auenge his trouthe, lendeth to the buthankefull, false doctrone, and false myzacles to configme them, and to harden their hactes in the falle wave, that afterwarde it hall not be pollyble for them to admpt the trouthe. Is & leeft in Erobi. bii.and.riii.how god fuffered falle myzacles to be the wed in the light of Pharao to harden bis harte. that he fluide not beleue the trouthe: for in almuch: as his forcerers turned they toddes in to ferpetes and turned water into blode, and made frogges by they; inchautment, fo thought be that Moples byo all his mysacles by the fame crafte, and not by the power of god. And abode therfoze in bubcleue, and perithed in telpftpnge god.

the erable mape to com

Let be recepue all thonges of god whether it be out of bodag good og bad : let by humble our felues bnoer his inpatty bande, and fubmytte our felues bnto his nourtoure and challpfpnge, and not withbrame our felues from his correctpon. (Reade Debr.rit.for thy comfort) and let bs not take the fafe by the ende og

(eke

leke to allenge our schiefen man.

To trete. The chrise as longe as he seketh to a cupil rulers. The chrise as longe as he seketh to a uenge hym selfe byon the rodde, hath an eurl herre.

For he thynketh not that the correct points right, or that he hathe deserted it, neyther repenteth, but restoyleth in his wyckednes. And so longe shall he nester be without a rodde: yea so longe shall the rodde be made sharper and sharper. If he knowlage has faute and take the correct mekely, and even kyste the rodde, and amende hym selfe with glearnynge and norture of hys sacher and mother, then is the rodde take awaye and brente.

So pf we refpfte euell rulers fekpinge to fet our fe'uegat lebertee, we fhal no doute barnge our fels ues into moze cruell bondage, and wzappe our fel= ues in muche moze milerpe and wzechpones. foz pt the bedes ouercome, then lave they moze wayante on they backes, and make they poke fozer, and the them Mozter. If they ouercome they; eupli rulers, then make they wave for a more cruell natron or for Come traunte of they owne natron whiche bathe no right buto the crowne. If we submite our sel= ues bnto the chaftelynge of god, and mekely know lage our spnnes for whiche weare scorged, akple the robbe, and amende our lyuyuge:then wyll aob take the roods awaye, that is, he will geue the ru= lers a better herte.' D; pf they cotinue they; malpce and perfecute you foz well boinge, and because pe put pour trufte in god, then will god belyuer you out of thepatranny for his truthes lake. It is the Godie als same god nowe that was in the oldetpine, and De ware trewe, lpuered the fathers and the prophetes, the apolics atwars meet

f.iii. and

promites.

effall and er and other holy fayntes. And what foeuer he fware ma from his to them he hathe (worne to bs. And as he dely uered them out of all temptacyon, combraunce, and aduer fyte, because they colented and submytted them fel= ues buto his wyll, and trufted in his goodnes and truthe: euen fo wyll he do bs if we bolykewple.

Whan focuet the chologen of Alraell fell from the wage whiche god commaunded them to walke in, he gaue the bp bider onetyjaunte oz a nother. Is fone as they came to the knowlage of them felues, and repented ctrenge for mercy and lengage buto the trouthe of his promples, he fent one to Delpuer them, as the holtowes of the byble make mentyon.

3 chipae ma Dothe but Co: Ece ouely.

A chapften ma in respecte of god is but à passine thinge, a thyinge that suffereth onely a both nought as the lycke in respecte of the surgen or philition bothe but suffre onely. The surgen launceth and cutteth out the dead flethe , thereheth the woundes, thursteth in tentes, feareth, burneth, foweth or fipa cheth, a layeth to corififes to drawe out the corrup. cion, and laft of all lepeth to belynge playfters and maketh whole. The philicio lyke wyle geueth pur= gat gons and Dynkes to Dyne out the Dyfeale, and then with restauratures bepingeth belthe. Rowe pf the fpcke refpfte the rafer, the fberchynge pron, and lo furthe, doth he not resplie his owne helthe and is caufe of his owne Dether So lykewife is it of bs, pf we refpfte empli rulers which are the roode & fcozge one medicinea wher with god chaiftpleth bs, the instrumites wher with god hercheth our woundes, and bytter dayn= kes to dipue out the fpine and to make it appere, &

coeffes to draw out by the rotes the core of the pore

of the

Eapli e ilits are wholelo

of a chapften man. fo.tl. of the foule & freteth in warde. A chapften man ther= 3 chapten fore recepueth all thonge of the hande of god bothe marecepueth good and bad, both twete and fowze, bothe welthe and wo. If any perfone do me good, whether it be father mother, and fo fugthe, that recepue Tof god. and to god geue thankes. for he gaue wherwith. and gaue a commaundement, and moued his bette fo to do. Nou tlite alfo recepue Jofg hande of god as an wholfome medicone, thoughe it be fome what botter. Cemptatgon and aductivte do bothe kyll pow profp. fonne and also beter it. for thoughe a chipften man table aduerti knoweth enery thonge howe to foue : ret is offelbe To weake that be can never take by his croffe hym felfe to kyll amoztifie the flelhe. De mufte haue a nother to lage it on his backe. In many allo fynne tyeth byd within, and festereth and rotteth inwarde and is not fene: fo that they thinke howe they are good and perfecte, and kepe the lawe. Is the ponge ma. Mathe.rir.lapo he, had oblerued all of a chploe and pet lyed fallely in bis herte, as the terte folow pinge well declareth. When all is at peace and no man trobeleth bs, we thynke that we are pacpent & loue our nepbours as our felues : but let our nep= bour burte bs in worde or Dede a then fpnde weit otherwyle. Then fume we, and rage and fet bp the bapftles, and bende our felues to take bengaunce. If we love with godly love for Chapftes byndnes fake, we Quibe Delyze no bengannce, but pytte him and belyze god to forgeue and amende hym, know= page well gno fleche can bo other we then fynne ercepte that god preferue hym. Them wylte fape what good dothe inche perfecucyon and tyzannys f.tttt.

buto the ryahteoule: fyalt it maketh them feale the workpinge of goddes fpirite in them, and that theiz farth is unfarned. Secundarply, & fay that noma 15 fo great a fpnner, pf he repente a beleue, but that Thegreaten he is tyghtcoule in Chapit and in the promples:pet pf thou loke on the fleathe, and bnto the lawe, there and the p'o: is no man fo perfecte that is not founde a fpnner. the perfected Do; any man fo pure, that hathe not fom what to and holiet is be yet purged . This that luffyce at this trine as co

a Connee in p cernpnge obedpence. lawe and the

Cinecis itght teous i chuft

Lifte.

Caufe that god excludeth no degre from hys mercie : But who foeuer repenteth and bele= ueth his promifes (of what focuer deare he be of) & fame fhalbe partaker of his grace:therfoze as 3 ha ue beferibed the obedience of them that are bides power and rule, euen fo wyll I with goddes helpe (as my duetie is) beclate, how the rulers which gob Chall bouchfaue to call bnto the knowlage of the trouthe,ought torule.

> The office of a father and. how he Moulde tule.

Athers, moue not poure chylozen bn= to wathe : but barnge them bp in the Moutture and Informatyon of the Lozde. Cphe. bt. & Collof.itt. fathers, rate not your Chylogen, left they be of Desperate Mynde, that is tolape, Lefte you ops= cozage them. for wherethe fathers and mothers ate wepwarde, haltie, a churlyle, euer baulynge and chydynge: there are the chyldetne anone disco= raged, and herceleffe, and apte for nothinge, neither

of a chapften man. fo.tli. can they do any thinge aryght. Biynge them by in Eterpahie the nourtur and infogmatyon cf the lorde. Teache of chyloren. them to knowe Chapite, and fet goddes ordynaunce befoze them fairnge: lone oz Doughter, god hath cre ated thee and made thee thozow be thy father a mo ther, and at his commaundement have we fo longe thus kyndly brought thee by, and kepte thee fro all perels: he bathe comaunded thee alfoto obey be fai pinge:chylde, obeye thy father and mother. If thou mekely obeye. fo thalte thou grawe bothe in the fa= nour of god and man, and knowlege of our lozde Chaifte. If thou wylte not obeye bs at his comaun Dement, then are we charged to correct thee year if thou repente not and amende thy felfe, and hal fley thee by his offecers, og punpfhe chee enerlaftigely. Pourtour them not worldly and with worldly wif = Dome faipnge: thou halte come to honour, dpgny= tion anoma e te, promotion, and wyches: thou halte be better the ring of chyle fuch and fuche: thou Malt haue.iti.oz.itit.benefices and be a greate doctour, of a Bothov and have fo many men waytpinge on thee, and do no thringe but hauke and hunte and lyue at pleasure: thou Malte not nede to fwete to laboure, or to take any payne for the lyuvace, and fo furthe fellenge them full of payde dyfdayne, a ambition, and coatuptinge their myndes with worldly persuations. Let the fathers and mothers marke, howe they themselves were dit posed at all ages, and by experpence of they owne informpties helpe thepe children and kepe them fro occaspons. Let them teache thep; chologen to aike marpages of theiz fathers a mothers. And let theiz elders prouvde martages for them in cealon: tra= chonge

change them also to knowe that the is not his wife whichethe fone taketh nozhe ber bufbande whiche the doughter taketh without the confent and good wyl of they elders, of the that have auctoritce ouer them. If they frendes wyl not mary them, then are thet not to blame of thet mary them felues. Let not p fathers and mothers alwayes take the bttcrmoft of they auctorptee of they chplozen, but at a tyme luffre with them, and beare they; weakeneffes as Chapft both outs. Deke Chapfte in pour chylogen, in your wrues, feruauntes, and fubiectes. father, mother fone boughter mapfter, feruaunte, bringe, and subtect be names in the worldly regiment. Ju test he that Chipft we are all one thynge, none better tha other, hathe know all bretherne and must all seke Chapste and our bro thers profete in Chrest. And be that bathe & know lage whether he be loide of kong is bounde to sub mittehim felfe and ferue bis bzetherne, and to geue hym felfe for them to wynne them to Chayfte.

in chipfte me are al Ceruafis lageisbonde

> The office of an hulbande and howe be oughte to rule.

u SBA Ades lone Loure wpues, Is Chapite Loued the congregation, and raue hym felfe for it, to fancetifie it and clenfeit.

Men oughte to Loue there wrues asthey, owne bodyes. for thes Caufe Challa man leaue father and mother and Chal Contynue wythe his wyfe, a halbe made bothe one flefhe. Se that euery one of you loue his wyfe euen as his owne body. All this fayth Paule Ephe, b. & Collo.tit. be Captb

of a chapften man. fortlit. lapthe, hulbandes, loue your wpues and be not byt= ter buto them: and Deter in the chyade chapitre of his fpift pyftle faythe, men dwell with your wyues gemoughte accordyinge to knowlage (that is accordyinge to the to rile there bocttyne of Chapte) geupinge reuerence unto the wincs by god wpfe, as buto the weaker bellell (that is, belpe ber to beare her inframpties) and as buto them that ar hepzes also of the grace of lpfe, that your praiers be not let. In many thynges god hathe made the men is froger the Atonger then the women, not to tage bpon them & the woman, to be trantes buto them but to helpe them to beare they weakenes. Be curtepfe therfore buto them & wynne them buto Chapft and ouercome them with kyndnes, that of love they may obeye the ozdinauce that god hathe made bet wene man and wpfe.

The office of a mapfter and: howe he ought to rule.

Aule Cohe. bi. fapthe: pe mafters do euen the same thonges buto them (that is.be mariter after the example and doctrone of Chapite, as be before taughte the feruautes to obepe buto thep? mapfters as bnto Chapfte) puttynge awaye thactes nonges (that is, geuethem fapze mozbes a erhorte them kyndly to do thepz dutie: yea nurture them as thene owne fonnes with the lozdes nurture, that ferusunte to they maye le in Chapite a cause why they oughte to- information upnaly to obere) and temembre (fayth be) that your boctrene ale mayfter alfo is in heuen. Depther is there any ref= with hym. pecte of perions with him, that is, he is indufferent and not parciall: as great in light is a feruaunteas a mayfter. And the thyed chapitre to the Collo, faith

be. Pe maftets bo buto pour fernantes that which to tuft and equall, temembarnge that pe alfo haue a malter in haeuen. Beue pour fetuautes kynde woz-Des , fode, ratment and learnige. 28e not bitter bis to them, tayle not on them, geue them no cruel cous tenaunce: but accordyinge to the enfample and doc= tryne of Chapite, Deale with them. And when thep Do all fing laboure, loze chertile them agarne. 900 hen pe coz= recke them, let goddes worde be by, and do tt with fuche good maner, that they mave le howe that pe bo it to amende them onely, and to bapnge them buto the ware whiche god by odeth by walke in, and not to avenge pour felues, or to wreke pour malpce on them. At at a tyme thosow haltynes pe ercede mea= fure in punpfhynge, recompenfe it a nother ware and pardon them a nother tyme.

with godd: e morte.

The dutye of landelozdes.

Et Chapfte landloades be content with hepitente and olde cultomes, not rep= linge the rente or fines, and bepngpinge up newe castomes to oppzesse thepa tes nauntes : neyther lettynge.ii.oz. iti.te=

nauntres buto one man. Let the not take in thep? communes, nepther make parkes not paftuces of hole parpines. for god gaue the erthe to men to in= habyte, and not bute Mepe and wylde beere . Be as fathers buto your tenauntes : pe be buto them as Chipft was buto bs, and thewe buto them all lone and kyndnes. What focuer bufynes is amonge the be not parciall, fauozpinge one moze then another. The complaintes, quarels, and firfethat are amo gethein

God gane 'd erthe to men.

of a chapften man. fortliff. ae them counte opleales of lycke people, and as a merciful philicion heale them with wploome and good counsaple. Be pitiful and tender herted buto them, and let not one of the tenauntes teare out a nothers throte, but indge their causes indifferently and compelle them to make thep; byches bedges, gates and wayes. fozeuen foz luche caules wer pe made landloides, and for fuche caufes payde men cente at the begynning. Foz pf suche an ozdze were not, one Chulde Clep another a al Chulde go to waft. Af thy tenaunte Chall laboure and tople all & vere to pay thee the rente, and when he bathe bestowed al his laboure, his neyghbours catell Cal deuoure his frutes, howe tedpous and bytter chulde his life be: Se therfoze that ye do your duties agapne and fuffre no man to de them wronge, faue f king only. At he do wonge, then muste they abyde goddes sudgemente.

The dutte of kynges and of the Judges and officers.

ten in dede then so to be called) geue them selves all together to the wealthe of they? Realmes after the ensample of Chapse: Remembaying that the

People Are Goddes And not Theyres: Lea and Are also Chrystes Enherptaunce And Pol = sellyon bought with his blude. The mosted spyled persone in his realmets the kynges brother and felowe membre with hym, and equall with hym in his kyngdome of god and of Chryste. Let hym therfore

not thynke hym felfe to good to bo them ferupce? nepther feke any other thonge in them, thea father feketh in his chyldzen: yea, then chatt fought in bs. Choughe that the konge in the tenipozal reapment be in the rowne of god, and representeth god brm felfe, and is without all comparison better then his fubiectes: pet let bim put of that and become abzo= ther, dopinge, and leaupinge bidone all thyinges in respecte of the comune wealthe, that all men mare fe that he feketh nothpinge but the profite of his fub tectes. When a cause that requireth execution is brought before hun,then onely let bym take the per fone of god on hym . Then let hom knowe no creas turcbut heare al indifferently, whether it be a firais act of one of his owne realme, and the small aswell as the great, and tubge rpghtous: for the tubg met is the lordes Deute.t. In tome of subgement be is no minister in & kongdome of Chaile:he paeacheth no Golpell, but the marpe lawe of bengeaunce. Let him take the holy indges of the olde teltamète for & erample and namely Morles, which in executinge the lawe was mercileffe, otherwife, moze then a mos ther buto the:neuer auengingehis owne wzonges but lufferige al thinge, bearige euerp mas weaknes teachinge, warninge, erhoztinge and euer carpinge forthem, a fo tenbetly loued them, bhe defpred god erther to forgeue them, or to bamne bem with the.

Let p sudges also privately when they have put of persone of a sudge, exhorte with good counsell and warne the people, and helpe that they com not at godes sudgement; but p causes that are brought but o them, when they sytte in godes stede, lett them

endag

Bobles.

Judges.

ofa chapften man. Fo.tliiii. sudge and condemne the trespasser binder lawfull witneffes, and not breake bp into the confetences of piteaunto men after the ensample of Antpchattes Disciples , copen a man and compell them eyther to fortwere the felues by folle, the almyghty god, a by the boly gospell of his mercyfull promples, or to tellyfie agapuft them felucs. Whiche abbompnation, our prelates lerned of Cap phas. Marh. rrbi. latyinge to Chailte: I adiure of lerned of cap charge thee in the name of pluynge god that thou phas. tell bs, whether thou be Chapft the lone of god. Let mes pertaine that whiche is fecrete to god onely, wherof no profe buro god to can be made nozlawfull wytnesse broughte, abyde pen tynnes. buto the compage of the logoe, which Chall open all buto plange fecretes. If any malyce breake furthe, that let them tudge onelp. for further auctoritee hath god not geuen them.

Morfes Deutero. rbil-warneth iudges to kepe them borraht and to loke on no mannes persone that is, that they preferre not p hye before the lowe, the great before the small, the riche before the poore, bis acquapntaunce, frinde, kynfman, contryman, 02 one of his owne nation, befoze a fraunger, a frende or an alpaut: pea, or one of their owne fapthe before an infpoell: but that thep loke on the cause onely to sugge indufferently. for the rowme that they are in and the lawe that they execute are goddes, whiche, as he hathe made all and is god of all, and all are bys fones: euen fo is he tudge ouer all, a well haue all inoged by his lawe indufferetly, and to have the erght of his lawe, and well auenge & woonge bone bnto the tucke og farafpn. fogthoughe they be not buder the euerlaltyinge tellament of god in Chapft,

as.

as of bs which are called Chapten, be, and even no mo then to whome god hathe fente his promples and poweed his spirite into they? hertes to beleue them, and thosowe fatth, grauen luft in theiz bettes to fulfoil g lame of loue:pet are they buber the tellament of the lawe naturall, whiche is the lawes of e= ucry lande made for the comon wealth there and for peace and buyte that one mave lyue by another. In whiche lawes, the infrdels (pf they kepethem) have promples of worldly thonges. Who foeuer therfore hundereth a very infedell from the trafte of that lawe francth agapult god, and of hrin well god be avenged. Moze over, Morles warneth them that they recepue no aptres, rewardes, ozbabbes. foz those two pointes, fauoringe of one person more then another, and recepupinge rewardes, peruette al tratt and equitee, and is the onely pellylence of alliudges.

And the kynges warneth he, that they have not to many wynes, lest they; hertes turne a wape: and that they reade alwaye in the lawe of god, to learne to feare him, lest their hertes be lyfte by about their bretherne. Which two poyntes, women, and pryde the dyspylynge of their subjectes, which are in bery dede they; owne bretherne, are the comon pestilence.

of al papices. Reade the flores and fe.

The Chyrestes, bapley arauntes, constables, and suche lyke officers may let no man that hurteth his neyghbour escape, but that they brynge them before the tudges, excepte they in & meane tyme agre with they neyghbours and make them amendes.

Let kynges defende they? subjectes from the wronges

of a chaiften man. forth. wioges of other, natios, but piac no quarels toz eue ty triffe, no let not our moit boly father mate the no moze fo donken with bagne names, with cappes of mapatenaunce, and lphe bables as it were pope mes. tra for chyloren, to begger thepr realmes ato mours Der theps people for Detedyinge of oure holy fathers tyzanny. If a lawful peace & ftandeth with goddes The holy fas worde be made betwene prince and prince, and the ther towferb name of god taken to recoide, and the body of our peace and be fauyour broken betwene them bpon p bonde which reouth and at they have made, that peace of bonde can our holy honeace. father not despense with, nepther loofe it with all the keyes be hath : no berely Chapt can not breake it. for he came not to breake the lawe, but to fulfpil it.99 ath.b.

If any man haue broken the lawe, or a good or Dynaunce, and repente and come to the ryaht wave agayne, then bathe Chapfte power to forgeue bym: but lycence to breake & lawe can he not aeue, muche what the key leffe his disciples and bycars (as they call them fel= cs are + why ses)can not Do it. The keyes wher of they fo great=called. ly bofte them felues are no carnall thences but fpf= rituall and no thenge elles, faue knowlage of the lawe, and of the promiles or golpel. If any man for lacke of spirttuall felpinge Delpze auctoppte of men, let hom rede the olde doctours. If any man delper auctorpte of scripture Chapit lapthe (Luke.rt.) woo be to poula wears: foz pe haue taken awate the kepe of knowlage pe enter not in pour felues, and them that come in ve forbyd: that is, they had blynded the fcripture whole knowlege (as it were a kepe) lettetb in to god, with gloles and traditions. Lykewple fondelt 05.t.

The obedrence fyndelt thou Math. rriti As Deter antwered in the The keres ar promifeb. name of all, to Chapite prompt Dhem the kepes in The hipesarthe perfone of all Dath-rbi Bud in'the rr, of John he paved them favenge recevue the holy ghost who papoca focuers formes pe temptte thep are temptted or faz apuen and who focuers formes pe recapne thep, are retarned uz holden with preachinge the promples The bonder lofe they as many as repente and beleue. And for & lawie. John lapth eccepue the holy ghoft. Luke in his laft chapptre layth then open he they wyttes, that they might biderstande the scriptures and land bito. them thus it is wayten. And thus it behoued chapft to fofte and to tyle agayne the thyzde Dave. Andg repentaunce and rempffyon of fpnnes Chulde be pre ched inbis name amonge all nacros. It preaching mepetaune and forgenes of the lawe tepent men, and at the preachynge of the nes come by promples do they beleue and are laued . Deter ing preachynge. feconde of the actes practifed his keyes and by pre= Beter practy achyrige the lawe brought the people into p know= ten his beus lage of them felues and bounde thepr confciences, fo that they were payched in theyr hertes and fayde bnto Deter and to the other Apollies, what Call we bor Then broughtethey forthe the kepe of the fwete promples farenge: tepente and be baptpled es uery one of you in the name of Helus Chapfte fog & rempsiyon offpnncs, and pe shall recepue the grice of the holy ghoft. for the promple was made buto you and buto pour chploren, and to all that are a ferre cuen as many as the lozde fhall call Df lyke enfamples is the actes full and Detets piftles. and

Daules pptiles, and all the fcapptuze, neyther, hath

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succeptite to our holy father any other auctoryte of Chapit or by

of a chaiften man. fortbi. the reason of his predecessor Weter then to preache preache gods goddes moide. As Chipfte compareth the buderfto word.oneig. denge of screptute buto a keye, so copareth he it to anette, and but leuen, & butomany other thinges for certapne properties. I meruaple therfore that they bolte not them felues of they? nette and leuen, the net and as well as of therekepes, for thep are all one thoug of the tenen, But as Chapftebydoeth be bewate of the leuch of reefapte kepe the pharples, to beware of thepr conterfapted keyes of our holy s and of they talle nette ( whiche ate they tradictons and ceremonyes,they, proceply and falle boctepue) wher with they ketche, not foules unto Chapite, but auctorite and tyches buto them felues. berinke feith

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Let chapften kunges therfore kepe they fapth & che pope. truthe and all lawfull promples and bondes, not one with an other onelp, but euen with the Turke og what foeuer infidel it be. fogle it is ryght befoge god as the scriptures and cramples of the Bible testifie. Who soeuer bowe an bnlawfull bowe pro= mple an bulawfull pmple, swere an bulawfull othe Anlawfu'n fynneth agaynft god: and ought therfoze to breake the stemen tt. Bettedeth not to fue to Kome foz a lpcence. foz commanded be hathe goddes worde, and not a lycence only:but allo a commaundement to breake it. They therfore that are swozne to betrew buto cardinals and byf. hoppes, that is to lave, falle buto god, the kynge, & the realme, mare breake thepr othes lawfully with out grudge of conscrence by the auctorpte of gods worde. In makynge them thep fynned but in repen tynge and breakpnge them they please god hyghly and recepue forgruenes in Chipfte.

Let kpuges take thep; Quetie of thep; fublectes & that Ø.11.

that that is necessary but othe defence of the realme Let them rule they; realmes them selves with the helpe of laye men that are lage, wpse, terned, and experte. It is not a shame about all chames and a most derous througe that no man soulde be foundeable before, to governe a worldely kyngdome save byshoppes and prelates that have forlaken the world, and are taken out of the world and appoynted to preache of

to the yonge man that delpzed hym to byd his biother to geue hym parte of the enheritaunce, he and
second of the world of the enheritaunce of the and
second of the condense of the enheritaunce of the enhe

pe and of the pour Po man that layeth his hande to the ploughe bistoppes in and lokethe backe is apte for gkyngdome of heuen.

Luke.ir. Po man can ferue two maysters: but he

mult dylppfe the one. Bath. bi.

To preache goddes worde, is to muche for halfe a man. And to inpupfite a temporall kyngdome is to muche for halfe a man alfo. Epther other requireth an whole man. One therfoze can not well bo bothe. De that avengeth hom felfe on every troffe, is not mete to preache the pacience of Chapfte, bowe that a man ought to forgrue and to luffre all thynges. He that is our whelmed with all maner tyches & both but feke moze bapip, is not mete to pzeache po uertte. He that will obere no man is not niete to preache how we ought to ober all men. Deter farth act. bi. It is not meete that we Chulde leaue p wood of god and serve at the tables paul sapth in the.fr. chapptre of the fraft Coapathe. God fente me but to preache. I terryble fagenge berely for popes, carby nals,

of a chapften man. forlbit. nals, and bylhoppes. If he had layde, wo be to me pf I toght not and mote paprices buto warre, og pf peters patri I encreale not fagnt peters patrimonie (as they mony, call it)it had bene a moze ealy lapenge for them.

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Cyap fte foabyddethhis opfcpples and that ofte The Popes (as p maplife Dathew.rbitt. and allo.rr. garte. bojowie. tr.and alfo.r. Auke.ir. and alfo. rrif. due at his laft Supper)not onely to clime about loades, kinges, and emperours in worldly tule, but allo to exalte them felues one aboue an other in the kongdome of god. But in bayne: for the pope wold not hare it though he had commaunded it ten thousande tpines. Gods 25 phoppes worde chulde rule onely and not by chops decrees, ned goddes orthe popes plealure. That ought thep to preache worde with purely and speritually, and to fashpon thep? lyucs better therafter, and with all ensample of godly lyuynge and longe ffuerynge, to daweall to Chapfte:a not to erpounde the fcreptures carnally and worldely farenge: Bod fpake to Deter and I am bys fuccelfoure, therfore this auctorpte is inpue enelp: a then bapinge in the tyranny of thepr flellely woldome. in prefentia matoris, cellat potellas minoris, that is in the prefins of greater the leffe hath no power. There is no brotherhed where tuche phylosophye is taughte.

Cuche phylolophy and fo to abuse the scryp . tures, and to mocke with goddes worde is after the maner of the bythop of Rochefters Diuini Bochefer. te. for he in his fermon of the condenation of Mar ten Luther proucth by a Chadome of the olde tellas ment, that is by Doples and Aaron. that Sathan and Intychilte our moste holy father the pope is

Chapftes B.tit.

Chiffes bicate.and heed of Chaiftes congregated. Doples (layth he) lyngpfpeth Chille/& Baron the pope. Ind pet the pille buto the Bebques pros ueth that the hee preefte of the olde lawe frantfeth Chapfte, and his offerpage and his gopage in ones in the pere into the innee temple lygnytte the offtynge wherwith Chapite offered him felfe, & chaifes adynge in bnto the father to be an cuerlaftinge me Dpatozoz intercelloz foz be Aeuerthelelle Bochefter proueth the contrary by a habowe: by a habowe wher wathe bereip. For in Chadowes they walke wythout all & Dadowes hame and the light will they not come at but enforce to Coppe and quenchett withall crafte and faithed left they abhominable juglynge muide be Cene. If any man loke in the lyght of the new teftae ment, be Chall clerly fe that that Chadowe may not

be fo bnberftande.

understandetherfoze, that one thenge in the fcrip= ture reprefenteh byuers thynges. & fetpent fpgus teth Chapft in one place, and the deuell in an other. And a lyon both lykewple. Chapke by leven fraupfreth goddes worde in one place and in a nother. fignyfieth therby the traditions of the phareferes whiche sowied and altered goddes worde for there Baron is em aduautage. Powe Moples berely in the land place representeth Chapite, and Baron whiche was not pet hpe preette, reprefented not Deter onelp orbis fuccessoure, as implozde of Bochester wolde haue it (for Deter was to lytle. to beate Chyftes meffage bnto all the worlde butfignifieth enery byfciple of Chapfte and euerp treme preacher of goddes worde. For Doples put in Aarons mouthe what he thurd Sare :

cher.

of a chapiten man. fortbill. fare, and Maron was Moples prophete, and fpake nothis owne mellage (as the pope and bylhoppes do) but that whiche Moyles had receptlyd of god. a delpuered buto hym Erodi.titi.and alfo.bit. So ought enery preacher to preache goddes word pure ly and nepther to adde not mynythe. I trewe mel= fenger muft bo his mellage truely and faie neyther moze noz leffe, then he is commaunded. Aaron when gaten repre he is he preefteand offereth and purgeth the people of they worldly frame which they had fallen in in touchynge bucleanly thynges, and in eatyng meates fozbydden (as we fpnne in handelpng the chalice and thealtar ftone, and are purged with the bylhoppes bleffpnge) representeth Chapite, which purgeth bs from all fonne in the foghte of god, as the poffle buto the Debques maketh mecion. When Moples was gone up into the mounte and Maron lefte behynde and made p golden calfe, there Aaron representeth all falle preachers, a namely oute moft boly father the pope, whiche in lyke maner maketh bs beleue in a bulle, as the by hop of Rochefter ful wel allegeth the place in his farmon.

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If the pope belygnyfied by Aaron; and Chapite no thringe to by Dorles, why is not the popeas well contentiame. with Chapftes lawe and Doctrone, as Aaron was with Moples ? What is the cause that oute by hop The applica pes preache the pope and not Chipfte, fepnge the a wather not polites preached not Deter but Chaplte: Bauleitt. Chirge. Cozinth.tiit. layth of hym felle and of his felowes apoftles: we preache not our felues, but @ hapfte Je fus the lozde: and preache out felues pour feruaun tes for Jefus lake. And i. Cozin. iti. Let no man re=

Billi.

ionce

Bard'a bhett

tople in men. foz all thonges are pours, whether it be Paul,o; Apollo,o; Peter: whether it be p, woilo. of life of Dethe, whether they be prefent thynges of thringes to come:all are pours, and pe are Chailtes. and Chapft is goddes. De leueth out, pe are weters oz ye are the popes. Ino in the chapter folowpinge be faythe: Let men thus wple elteme bs eue the mp upfters of Chapft. ac. Andai. Cozinthio. Cari. Daule was telous over his Counthians, because thep fell from Chapit, to whom he had marred them, a claue unto the auctorite of me (for euen then falle prophe tes foughte auctorite in the name of phre apolics) 3 am (layth he)telouse ouer pou, to goolp telousp. for I coupled vouto one man, to make pou a chaft: birgento Chapfte: but I feare lefte as the ferpente decepued Que throughe bie lubteltie, euen lo route wettes thuide be corrupte from the funglenes that is in Chapite. And it foloweth: If he that cometh to you preache a nother Telus: Dryf pe recepue a no= ther spirite, or a nother gospell, then myabte pe wel! haue be contente pis pe myatte haue well fuffered bym to haue auctoppte aboueme. But I luppole (farth be)that I was not behande the hee apostles meanynge in preachynge Jelus and his golpell, & in ministrynge the fpatte. Ind in the fapo.ri, Chapi ter he proueth by the doctrone of Chapfte, that he is greater then the bre Apollies. for Chaplte faith, to be greater tu the kyngdome of god, is to do ferupce and take payne for other. Upon whiche tule Paule dplputeth lavenge:pf thep be o mynyftres of Chaift ter then the Jain moze. In labours moze abundaunte, in ftry= hye apostes. pes aboue measure in papson moze plenteously, in

Detta:

Want fe grea

of a chapften man. fo.rlir. Dethe ofte, and fo fuzthe. Je Baule preached Chapite Baulte gres moze then Deter, and luffred meze fozhis congrega toon, then is he greater then Beter by the teitimo=" nie of Chapfte. Ind in the . rit. he layth. In nothpug was I infertoz buto the iye apolics. Thoughe I baul proutd be nothunge, pet gtokens of an apostle were wou dry with pro ghte amonge you with all pacience, with lignes & foferige The wonders and mightie bedes. Sopzoued he his auc braops pio togite and not with a bulle from Deter fealed with neiher apos

ment fallly erpounded.

Doze ouer the apollies were fente immediatly were fente of of Chapite and of Chapite recepted they they aucto like auctorite cite, as Daul bofteth bem felfe euerp where. Chapft (farth be) fent me to preache the gofpell.i. Corin.i. And I recepued of the lozde that, whiche I detrue= red bnto pou.t. Cortnth.ri. Ino Gala. i. 7 certifie pou bzetherne, that p golpelt whiche was pzcached of me, was not after the maner of men (that is to wete carnall of flethly)nether receaued I it of man, nepther was it taught me: but I recepued it by the revelation of Jelus Chapft. And Balath. if. he that was myghty in Deter in the apostleshyp ouer the circumcilion, was myghty in me amonge the gen= tyles. And. i. Timoth. i. Redeft thou lykewyfe. 3nd John.rr. Chaple Cent them fuith indufferently and gaue them lpke power. Is mp father fent me (farth : be) fo fende I you : that is, to preache and to fuffre, as I have done, and not to conquere emppres and kongoomes and to Subdue all tempozall power bu Derpou with opigpled procepite. De gaue them the boly ghoft to bynde and lole indyfferently, as thou fceft: :

ter the Det.t

colde leed, either with Madowes of the olde telta = bulles and hadowes. The apostels

feeft: afterwarde be fente fuithe Daule with pke auctorite, as thou feelt in the Actes. Ind in the laft of Mathew farth he: all power is geuen me in heue and in crite, go therfoze and teacheal natyons baps tilpinge them in the name of the father and of the fone and of the holy ghoft teachynge them to obfer ue what foeuer I commanded pou. The auctorite that Chift gaue them was to preache, pet not what they woldymagen, but what he bad commaunded. reache Chit Lo fayth he, I am with you all wayes, euen bnto the ende of the worlde. He land not. I go my wave, and lo here is Deter in my ftebe: But lente them e= uery man to a fonday countrep, whether fo euer the fpirite caried them, and wente with them him felfe. And as he wrought with Deter where he wente, lo wroughte he with the other where they wente, as Daule bofteth of hym felfe bnto the Galathians. Devinge nowe that we have Chaples Doctrine and Chipftes holy promples, and fernge that Chipft is euer prefent with be his owne felte, howe comethic that Chaple may not ravaneimmed vatly oner bs. as well as the pope whiche cometh neuer at bse Seinge allo p the office of an apolile is to preache only, how can the pope calenge with ryght any auc togite where he preacheth not. Dowe comethit allo that Rocheffer wyll not let be be called one congre gation by the reason of one god, one Chapite, one fpirite, one golpel, one farth, one hope, and one bap tpm as well as because of one poper

If any naturall beat with his worldly wyloom Atpue that one is greater the another, because that in congregatyons one is lente of a nothet, as we le inthe

the autoris e that & buft gaue mas to s moibe.

of a chapften man. fo.l. En the Actes. Tanfwere that Deter fent no man, but was fente bom felfe, and John was fent, a Danle. Splas, and Barnabas were fent . Dowbeit Inche maner fendynges are not worldly, as papinces fende their Amballadours, no not as freres lend theve los myters to gather theyr brotherhedes whiche mufte obere whether they will or will not. Dere all thonge is fre and wellengely. Ind the boly aboft bangeth them together whiche maketh they willes fre and redy to bestowe them selves bpo thepr neighbours profite. Ind they that come offer them felues and all that they have or can do to ferue the lorde and they betherne. Ind every man, as he is founde apte and mete to ferne bis nerbour lo is be fent or put in office. And of the boly abolt are they fent withe the confent of they bethern, and with they? owne consent also. And goddes worde ruleth in g congregation, buto whiche worde euerp mancon= frameth his wyll . Ind Chapft whiche is Miway pze why bycom fente is the heed. But as our Bifhoppes beare not per make the Chaiftes botce, lo le they not him prefente: and ther a gob ou crib fore make them a god on the erthe, of the kynde ( ] Suppole )of Marons calfe. for he bypngeth furthe no other frute but bulles. .

for almuch allo as Chipft is as great as Deter, the pope mas with is not his feate as great as Deters: Dad the hery bushs, beed of the empre ben at Therufale, there had ben no mencyon made to Deter. It is berely as. Daule farthe in the leventh chapiter of the fecunde pille to the Cozinthyans. The falle apoliles are bescept= full workers, and fallyon them feldes lyke byto the spoilles of Chapit. That is the Mauen nation prea

a caife. End

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Che Ganen put chill out of his comes all apriges \$

thed Chapite failly, yea boder the name of Chapite preached them ieiues, and raygne in chapftes ftebe: nation bathe baue allo taken awapethe kate of knowlage & haue wrapped the people in ignorauce and haue taughte them to beleue in them felues, in thep; traditions & the emperour falle ceremonyes: lo g chapteis but a vayne name.

Dirifte is but

millers.

P:oper mi:

And after they had put Chapfte out of his tome thep a vagnename gate them felues to the emperour and kynges, and to long ministred they, buspnes, tylithey baue alle put them out of thep; comes, and have gote thep; auctorites from them and repane allo in they? Acde: to that the emperour and kringes are but bayne na mes a Chadowes, as Chatfte is , haupnge no thynge to do in the worlde. Thus targue they in the stede of god and man, and have all power buder them & do what they lufte.

Rochefteris ignorant and malitious

Act bs le a nother point of our greate clerke. Alp proued bothe tel after the begynnynge of his fermon, entendinge to proue that whiche is clerer then the funne & fer = ueth no moze for his purpole, then Ite milla eft let= ueth to proue that our lady was borne without off ginall fpnne: he allegeth a faveng that Maete Lu ther laythe, whiche is this pt, we affizme that any one pyftle of Daule, og any one place of his piftles pettapneth not buto the universall church, that is, to all the congregatio of them that beleue in chaift, wetake a wape al fagnte Daules auctozite. 900 per upon laith Rochefter. If it bethus of the wozdes of fapnt Daule muche rather it is treme of the golpel of Chapite and of euery place of them. @ malittous blyndnes. frate notehis blyndnes. De bnderfan= deth by this worde, gofpel, no more but foure evan= aclustes

fo.li. of a chapften man. geliftes Mathewe, Marke, Luke, a John, a thon= The ppates keth not & the Actes of papolites & pilles of Bet the golpell. of Paul and of John and of other lyke are also the goipell. Paule calleth his preachynge the golpell. Roma.ti.and.t. Cozt.titt.and Gal.t.and Timoth.t. The gospell is euerywhere one, thoughe it be prea- what gospen ched of divers, and lignifieth glad tidpinges, that is lignificity, to wete, an open preachinge of Christe and the ho= ly testament and gratyous prompses that god hath made in Chriftes blode to all that repet and beleue. Dowe is there moze golpell in one pyftle of Baule, that is to lave, Chapit is more clerely preached and mo promples teherled in one pyfile of paule, then in the. fii. fpille Guangelpftes. Dathet, Matke. and Luke.

Confpore allo his malitiousnes howe wickedly & howe craftely betaketh away & auctozite of Baule. It is muche rather true of the golpells and of eue= Ep place in them then of Paule . If that, whiche the foure euangelpftes wzote, be trewer the that which One gofpel Daule wzote: then is it not one gofpell & thep pzea- one fpirite, ched nepther one fpirite that taughte them. If it be one gofpell and one spirite, howe is one trewer then the other Baule proueth his auctorite to the Bala The auctor thyans and to the Copputhyans, because that here to of Daule cepaed his gofpel by reuclation of Chapite, and not of his golped of man, and because that when he comuned to De= ter a the hpe Apostles of his gospel and preachinge they coulde improve no thringe, neyther teache hum any thonge: and because also that as many weteco uerted, and as great myzacles thewed by his preachynge, as at the preachinge of the hie Apostles,

8:10

## The obcopence

and therfore woll be of no leffe auctoppte, then se ter and other bre Apolles. Doz haue his golpellet leffe reputacion then thep28.

IR oche Ber plapath bose pe.

fynally that theu maylt knowe Rochefter for e= ner and all the remnaunte by hpin, what they are within the faynne, marke howe he playeth bo nepe / with the scripture. De allegeth the begginnpnae of the tenth chapitre to the Debiues: Timbiam babens let futurozum bonozum, the lawe hathebut a fha-Dome of thonges to come. And immediatly expounbeth the figure cleane contrary bnto the chapter fo= lowpinge and to all the hole pulle, makinge Aaron a fraute of the pope, whome the pulle maketh a fys

aure of chapfte.

De allegeth halfe a texte of Paule.i. Cimoth.iii. In plater Dayes Come Chall Deperte from the fauth acuvage bede bato spirites of etrour and Deuplish Doctryne: but it foloweth in the terte, geurnge attendaunce or hede buto the deuelythe doctryne of them which speake falle thosow proceiste and have they; conficiences marked with a bote veron forbid= dynge to mary and commaundynge to absterne from meates which god hath created to be receauch with grupinge thankes. Whichetwo thyinges who euer dod, laue the Pone Bocheftes god, matynge forban to me fpnne in the creatures which god hath created for mans bie to be recepued with thankes. The kyng-Dome of heuen is not meate a baynke, lapth paule, but ryghtouines peace and tope in the holp ghofte. For who loeuer in thele thynges lerueth Chapfte pleafeth god and is alowed of men. Roma. riffi. Dad Rochefter therfozenot a confcience marked to

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ep Caue the Pope.

of a chapften man.

fo.lit.

the hote peron of malyce, to that he can not confente unto the woll of god and gloste of chapite be molde not have lo alleged the terre whiche is contrarie to

none faue them felues.

De allegeth an other texte of Paul in the Seconde chapiter of his feconde pille to the Telfalontens. Erit disellio primi, that is farthe Rochester, before the compage of Antychzist there Wall be a notable Departynge from the fapt je. Ind Daule fapth. The loide cometh not excepte there come a depertpuge fpift. Dauls meaninge is that the lafte dave cometh not fo Chostly, but that Antichartte Chall come frafte and deftroy the faythe, and fytin the temple of god and make all men worthepe tom a beleue in hom (as the pope Dothe) and then hall goddes worde come to lyghte agayne ( as tt dothe at this tyme ) & Deftrove hom and beter his juglynge, and then co= meth Chapit buto indgement. What lave pe of this crafty conuiner, molde he spare, suppose pe to ala leve and to wielte other Doctours pestilently, which feareth not for to jugle withe the holy fcripture of god erpoundynge & buto Antecryft whiche Paule Speaketh of Chapfte: Do bethou luce. But euen af= ter this maner wyle peruerte they pholy ictypture and all doctours, weetlyinge them buto they; abho minable purpole, cleane contrary to the meanynge of the texte and to the circumstaunces that go befoze and after . Whiche deuplythe faltheco left the wor ther wie lave men Gulde percepue, is the very cause why frespeure in that they well not force the ferpeture to be had in \$ ergip qe. enalphe tonge, nepther any worke to be made that Quide bayinge the people to knowlage of the truth.

De allegeth for the popes auctorite farnt Cipita ane fagnt Auguftyne, Ambzole , Hicrom, and Dit= gene:of whiche neuer one knewe ofany auctozetce that one by Moppe Mulbe haue aboue a nother. Ind fagnt Bregozy allegeth be which molderecepue no fuche auctozyte aboue his bzethern when it was pzo fered hym. Asthe maner is to call Cully, chefe of ozatours for bis fpnguler eloquence, and Ariftotle of ojatours. chefe of philosophers, and Wirgill chefe of Boetes for they; finguler learninge, and not for any aucto: rite that they had ouer other: Co was it the maner to call Deter chefe of the apostles for his singuler acti uttee and bolones, and not that he Chulde be lozde ouerhis bretherne contrary to his owne Doctryne. Pet compare that chefe apostle buto Daule, and he is founde a great wave inferioz. This I fape, not & I wold that any man wuld make a God of Paule cotrary buto his owne lernynge. Potwithladinge pet this maner of freakinge is lefte buto be of our cloers, that when we fave the apostle faveth fo, we biderstande Paule for his excellency aboue other Apolites. I wolde he wolde tell pou, howe Hterom, Augustine, Bebe, Digene and other doctours erpounde this terce: bpon this rocke I wpl bplde ing congregation, and howe they enterprete the kepes alfo. Therto, Pafce, pafce, whiche Rochefter leaueth with out any englythe, fpgnyfyeth not, poll Ercheller at Gere, & Chaue: bpou which texte beholde & fapthful

legeth Baule exposption of Bede. for his blinde ceremones co trarp to Danics Docs

trone.

Fully chefe

Pote alle howe craftely he wolde enfeoffe the as postles of Chapst with they imprised traditions and falle ceremonges, which they them felues have fag=

med.

of a chatten man. fo.liff. ned, allegige Paule it. Thellal .ii. I answere that Daul taught by mouthe lache thiges as he wzote in his piftles. And his tradicions were the golpell of Chailte and honelt manets and lyuynge, a luche a good ordre as becometh the doctryne of Chufte. As that a moman obeye ber hulbade haue ber hede covered kepe splence, and go womanly and chastely apparelled: that chylorene and feruantes be in Subtection: and that the ponge obere they elders. that no ma eate but be that laboreth and worketh, and that men make an exnell thonge of gods worde and of his holy facramentes, and to watche, fafte, & praye and fuche lyke, as the fcrypture comaundeth, whiche thynges he that wolde breake were no chit Ren man. But we may well complayne and crye Tele not law to god for helpe, that it is not lawfull for the popes full for be to triany to teache the people what prayer is, what yar is, what faltinge, is and wherfoze it ferueth. There were allo tallyng is, og certagne cultomes alway, whiche were not comati : ceruch, ded in payne of hel or euerlaftynge Damnacton ,as to wache all nyght, and to byffe one ano ther : which as foneas the people abufed them, they brake the. for whiche cause the byshoppes mught breake ma ny thynges now in lyke maner. Daule alfo in many thynges whiche god had made fre, gaue pure and farthfull counsel without tanginge of any mans confcience and without al maner of commaudynge saule of one bider papie of curlynge, papie of ercommungca= fpnge Damps con, payne of herelie, payne of barnynge, payne of nation anols deedly fpnne, papie of hell and papie of damnacy= on As thou maplt le t. Costut. bit Where he counce teth the bumarred, the wroowes and birgens that

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It is good to to abyde pf thep haue the gofte of chas. Apte. Aot to wynne heuen therbp(foz nepther cpacus cilion neyther bucircumcilion is any thynge at all. But the keppinge of the comaundementes is all to gether )But that they innight be without troble & myght alfo the better wapte on goddes worde and freiger ferue theyz bretherne. And faythfas a fapth If Paulhab none auctou full feruaute)that he had none auctozite of the lozd te, then had to gette them any comaundemente. But that the as postles gaue bs any blynde ceremonyes wherof we then the pope full enot knowe the reason, that I benge and also this autorite belte, as a thong clene contrary buto the letnyinge

of Daule euerp where.

ambionto.

Deter none

where bad

for Paule comaundeth that no man ones fprake RocheRer is in the churche that is in the congregation, but in a tonge that all men bnberftand, excepte that there be an interpreter bythe commaundeth to labour for knowlage, bnderfandpinge, and felepinge and to be ware of superdiction and persuation of worldly wos dome philosophy, and of proceed and ceremonets, and of all maner bpfapfpnge, and to walke in the planne a open truthe. pe were once Darkenes (larth he)but nowe are pe lyahte in plozde: walke thezfoze as the chylozene of lyght Cohe .b. howe both paul allo wpfhe them encreale of grace in euerp cptftle? Dowe cryeth he to god to augmete they knowlag, that thep chulde be no moze chplorene, wascrynge with every wynde of bottene, but wolde bouchfafe so make them full men in Chapft and in the bnder= flandynge of the myfteries oz fecretes of Chapfte:fo that it Quide not be possible for any man to deceque thein with any entripinge reasons of world ye wel-Dome : of a chaiften man.

fo.litt.

bome, or to beaple them with blonde ceremonies oz to leade them out of the wate with superfittiousnes wheefore the of dylapled proceily, buto which full knowlage at spiritual offi the spiritual officers ordened to bipnge the. Che cers are aport titt. So ferrett is awaye p Chattes apolites Gulde acue them traditions ofblynde ceremonies with out signification, oz of whiche no man fluid know the reason, as Bochefter whiche loueth Chadowes & Darknes, lyeth on the: god Roppe his blaiphemous is gerh heretis mouthe.

hes for his

Confpore allo how ftudioully Bochefter allegeth fache of freip Dzigen, bothe for his pope and allo to ftabipfhe ture. his blynde ceremontes with all, whiche Dzigene of all berytykes is condempned to be the greateft. He is a nauncient docto; farth be , rea and to whome moben he he tuthis poynte great fayth is to be geuen:pea bere: le of auctoris ly Briftotle, and Plato, and enen very Robyn hode proue thepo. is to be beleued in luche a poynte, that lo greatly pe withail. maynterneth out boly fathers auctorite and al his

dpigvipnges.

Lafte of al, as once a craftie thefe when he was elpyled and folowed screed buto the people. Stopp the thefe, Coppe the thefe, And as many to begynne wich all cast firste in a nother mannes tethe g which be feareth Gulde be layde to his owne charge:euen fo Rochefter lateth to Martyn Luthers cijarge the fleunge and murtberpige of chapften men, becaufe they wyll not beleue in his boctryne, which thringe Rochester and his bretherne haue not censed to do nowe certagne hundzed peres, with fuche malpce p when they be beed, they rage burnynge the bodyes. of whiche fome, they them felues of lykelyhode kpla B.it.

led befoze fecretly . And because that all the woolde knoweth that Warten Luther fleveth no man but kylleth onely with the spirituall swozde the worde of god luche cancred confciences as Rochefter bath Repther perfecuteth, but fuffereth perfecution: pet Rochester with a goodly argument proueth that he wolde do it pf be coulde. Ind mathe I prape pou what an quatoure he is, and howe behemently he perswadeth it . Darten Luther hathe burned the Rochence is popes decretals:a manifelt ligne (laythe he) that he en Diatoure wolde haue bzent the popes holynes also, pf he had had hom. A lyke argumente (which I suppose to be rather trewe ) I make. Rochester and his holy bee= therne haue bzent Chaiftes teffament : an enpoent sygne verely, that they wolde have brente Chapte byinselfe also, of they had had bom.

Rochefter is I had almost bereip lefte out the chefest poynte cleane beigde of all. Rochester bothe abhominable and spameles:

pea and sterke mad of pure malyce, and so adaled in the happes of spyte, that he can not overcom the trouthe that he sayth not, or eather careth not what he sayther in the ende of his syst destructio, I wolde saye instruction as he calleth it, intedpinge to prove that we are sufficed throughe holy workes, alled geth halfe a texte of Paule of the syste to the Galathyans (as his maner is to sugle and convaye craft

Jenochester tely) sides per dilectionem operans. Which texte he be such a sing this wyseenglysheth: faythe whiche is wroughte pose pe of p by loue, and maketh a verbe passue of a verbe deerster in poment. Rochester wyll have loue to go before, and example ther faythe to sprynge out of loue. Thus Antichrist ture fore to sudge neth the rotes of the tre by warde. I must frist loue abotter

of a chapiten man.

fo.lb.

a botter medycine (after Rocheffers Doctryne athen beleue that it is whollome. When by naturall reas fon, I foalt hate a bytter medicine, butpli The bross abte in beleue of the philicion that it is whollome and that the betternes thall heale me, and then afterward loue it of that beleue. Dothe the chyld loue the father frate and then beleue that he is his fone or hepre, or eather because he knoweth that he is his farth fone or hepze and beloued, therfore loueth agayner core and loue John layth in the thyzo of his fyzit piftel. Se what fpipn gech of loue the father bath thewed boon be that we thuid be called his fonnes. Because that we are sonnes therfore loue we. A two by farthe are we fonnes as John layth the frate cappitre of his Golpell. De gave the power to be the fonnes of god, in that thep beleued on his name. And Paule farth in the thred chappter of his pille to the Balathpanswe: are all o connes of god brithe farthe which is in Icluchait And John in the lard chapiter of his pille faythe, Dereby pecepue we loue, that he gave his lyfe for bs. We coulde se no loue noz cause to loue agayne, excepte that we beleved that he dred for bs, a that me were faued throughe his dethe. Ind in the chapiter folompnae farthe John. Bereinis loue: not that we loued god :but that be loued bs and lente bis lone to make agrement foz out lynnes. Se, god Cent not his cone forany love that we had to bym: but of the love that he had to be fent he to his fone, that we mught fe love and love agapne. Paule lyke wple in the. bili. Chapiter to the Romanys, after & be bath Declared the infinite loue of god to be ward in that he spared not his owne sone, but gave him K iii

for tis cruethout latyinge: who Mall feparate bs from the loue of god Chall perfecurio, Malla fwerbe ac Mo, lapthebe, & am fure that no creature fail fe parate be from the loue of god that is in Chapfte Jelus oure lord: as who thould fave, we fe fo great Loue in god to be warde in Chailes deth, p though all myffortune thulve fal on bs, we can not but loue chetter haue agarne. Dow howe knowe we that god loueth be? northefpite bereip by farthe, Sotherfoze, thought Bochefter be ettual thiges a beaft faythleffe pet ought naturali reason to haue per oughtre taughte him that loue fpapingeth out of fapthe and afon to haus hepre hi from knowlage, and not farthe a knowlage out of loue. to chamfuity But let be fe the texte. Daule fapthe thus. In chapft enge. But goo bathbil: Jelu, nerther circumcifion is any thyinge worthe brobiatobit noz incircucifion: but faith which worketh through ge then; fpl: Dio to ught loue, of which throughe toue is ftronge oz myghty in workynge and not whiche is wrougthe by lous as the ingeler fareth.

> farthe that loueth goddes comaundementes tue fificth a man. If thou beleue goodes promples in Chille a touch is comaundementes then arte thou face. If thou loue the comaundemet then art & fure pthy faith is bufained a that gods spirite is ithee.

> How faythe tullifteth before god in the herce and howe loue spangeth of farthe and compelleth bs to worke, and howe the workes tuftifie before the worlde, and teftifie what weare, and certifie be that our faythe is bufayned, and that the trighte fpittte of god is in be, fe in mp boke of p tuftifiege of faith a there Chalte thou fe all thynge abundantly. Allo of the controuerly betwene Daule and James fe there. Reuer the later whe Bochefter farth, pf faith onely

Ent contros piel p bemas ne James a Pank,

Though Ro

te torubge fpt

of a chapften man. follbi. onely tuftpfped, the bothe g deupls and allo fpaners that le ftoil it i fonne Gulde be laued, his argumete who beurle is not worthe a Crawe. for nerther the Deupis not have none of pet fpnnets that contynue in fpnne of putpole and Daule farie Delectatio, haue aupluche farth as Paule fpeaketh ibac repente of. for Daules taythe is to beleue goddes promifes not farth latth he. Ro.r. Cometh by hearinge and hea= tynge cometh by the worde of god. And howe Mall they heare without a preacher, and howe Chall they preache eccepte they be lenter as tt is written (layth he howe bemtyfull are the fete that baynge glad tp= byrges of peace, and bringe glad tidynges of good thinges: Dowe when fent god any mellangers bus to the Deuple to preache them peace or any good thonge: The Deupli hathe no promples : he is thet Beteue that fore excluded'from Dauls fapthe. The Deupli bele chipfe bied ueth that Chapfe dyed, but not that he dyed for his many other things and ipnnes . Repther Dothe any that confenteto in the nor byteue in herte to continue in fpune beleue that Chapfte oped thi Re. for hpin. for to beleue that Chapte Dped for bs , is beinei hais to le our horrible Dampnatton, and howe we were appoputed buto eternall papues, and to feale and to be fure that we are delpuered therfrom throughe Chapfte, in that we have power to hate our fpines and to love goddes comagndementes. All fuche te pente and have they bettes loled out of captilite & bondage of linne and are therfoze tuftified through farthein Charite. Wycked funners haue no farthe but ymag natpons and oppnyons aboute Chaifte. as our schole men have in thepz paputiples, aboute whiche thep brawle fo fafte one with another. Itis a nother thrnge to beleue that the bringe is tyche D.uu.

and that he is tich buto me, that inp parte is ther in : and that he wyll not spare a penp of his tyches at my nede, when I beleue that the tynge is tyche 7 am not moued. But whe I beleue that be is rich for me and that he well neuer faple me at my nede. then loue I, and of loue am redy to worke buto the bttermofte of my power. But let be returne at the lafte bnto our purpofe agayne.

why lave me we san not rule.

BED A C is the Cause that lave Wen Can not Rowe Rule, as well as In Atome palte, and as the Curkes vet \$000 £

aterelye becaufe that Antychapfte with the Apple of his jugelinge hathe beapled oure Gres, and hathe Cafte a Superflytyous feare bpon the worlde of chapften men, and hathe taught them to diede not god and his worde, but him felfe and his wordernot goddes lawe and ordinaunces. papinces and officers which god hathe let to rule the worlde, but his owne lawe and ordinaunces, traditions and teremonies, and discisco disciples, which he hathe lette cuery where to decey ue the world and to expell the lyght of goddes worde, that his dark= nes mare haue rowme. for we fe by Dayly experi = ence of certapne hundred peres longe, that he which fearcth nepther god noz bis worde, nepther regar-Deth father, mother, mapfter, oz chapft hi felfe, which men feare rebelleth agayufte goddes ozdinaunces, refeth athe popts or gapnite the kringe, and respstethehis offpcets, Dare googes come not once lave handes on one of the popes annoyn =

le more then and: minte, ted:no thoughe be flee bis father befoze bis face, oa

of a chapften man. fo.lbif. Do brolence unto his brother, or defple his foffer. wyfe oz mother. Lyke honour geue we bnto his tra bitions and ceremonies. What devotion have me when we are bleffed (as they call it) with the chalice, or when the bythop lyfteth by his holy hande ouer bs: mbo dare handle the chalpce touche the altare Rone, oz put his hande in the founte, oz his fynget buto the holp ople: What reuerence geue we buto. boly water, holy fyze, holy bread, holy falt, halowed belles, holy ware holy bowes, holy candels, a holy affes: And laft of all, buto the boly candell compt we our foules at our lafte Departynge, yea and of the bery cloute whiche the by Mop or his chapleyne. that flandeth by knytteth aboute childerns neckes at confirmation, what lave person but t belo bold as to baloufe the knotte! Thou wylte fare, Do not fuche thonges byonge the holy gholt, and put away fonne, and dapue awaye spirites. I sape that a fedfalt farthe oz beleife in Chapfre, and in the promifes that god hathe (wome to gene bs for his fake barn geth the holy ghoft as all the fcryptures make men tion, and as Daule farth. (Actes.rix) have re recepued the holy ghalt thozoughe farthe oz beleupnge? farth is the rocke wheron Charle bylocth bis con areaation, agapuft whiche fapthe Chapfte Dathet. unb the be rot.hell gates hall not preuaple. Is fone as thou wie awaye. beleueft in Chapft, the holp aboft cometh, spnne fal = feth aware and Deupls fle: when we cast boly water at the Deupli's or ryinge the belies, be fleeth, as men why doo not do from ponge chyldien, and mocketh with bs, to make hin ta bunge by from the treme farthe that is in goddes fro the man woode buto a superstitious and a falle beleife of otte of garnes.

owne

elme imagination. If thou haddeft farth & threweit an unhalowed ftoneat his beed, he wolde erneftip flee and without mockynge, vea thoughe thou threwest no thringe at all, he wolde not pet above.

Ceremonics ... racle but tats

Thoughe that at the bearinginge intracles were bionor them! Mewed throughe luthe ceremonies to moue the infidels to beleue the worde of god: As thou readelte howe the Apolies anounted the lycke with ople & healed them, and Daule fent his pertelet og gp, kyn to the lycke and healed them alio: pet was it not the ccremonie that byo the myzacle, but faythe of the preacher and the trouthe of god whichehad promy fed to confirme and stably the his gospel with such miracles. Therfore as fone as the artie of miracles ceafed ought the ceremony to haue ceafed alfo: 02 elles pf they woll neades have a ceremonte to fras nific fome promes or benefit of acd which I praile not but wolde have godes worde preached euerp Let them tell fundage, for whiche entent fundages and holydages what the cire were ozdapued) then let them tel the people what it meaneth: and not fet bp a balde and a naked cere= monte without lianification, to make the people be

mont mea: meib.

> leue therin and to quenche the farthe that ought to be genen buto the worde of god.

The prest of aiferb bi felf fio s ofchaift.

What helpeth it also that the preed when he go= with the pat eth to malle dilapleth them leife with a great parte of the pasipon of Chapite, and playeth out the telle bnder filence with france and profers, with nod: bringe beckprige and mournge as it were Jacke a napes, when neyther be bren felfe nepther any man elles woreth what he meaneth; not at all berely, but burteth and that excedengly . Fozalmuche as 16 1105

of a chipften man.

follvitt.

not onely destroyeth the faythe, and, quencheth the monice quech loue that Chulde be aeuen buto the comaundemen farth and to tes, and maketh the people buthankefull, in that it uc, and make barnacth them in to fuch superstition b they thinks to mocke be, that they have done abundauntly phough for god rea and Deferued about meafure, of they be prefent oncein a daye at luche mummynge: But alfo ma= keth the infidels to mocke bs a abhorre bs, in that they fe nothynge but fuch apes playne amonge bs wherof no man can deue a reason.

All this cometh to palle to fulfpll the prophelie ep of & brite whiche Christe prophelied. Darke. riii. And Luke to fulfylled. rri. that there hall come in his name whiche hall fave that they them sclues are Christe. That do be= rely the pope, and our holy orders of relygyon. for thep buder the name of chailte preache them felues. they owne worde and they owne traditions, and teache the people to beleue in the. The pape geueth pardons of his full power, of the treasure of p churthe and of the merites of laputes. The freets lyke wple make they, benefactours ( whiche onely they call they beetehrne and fpfters) partakers of they? malles, faltinge, watchinges, prapenges & wolwar mit of the ob De goinges, ye and when a noutce of the obferuaun fernanntes, teg is professed, of father areth him, well re kepe the fe tules of holy farnte frances: The farth rea: will pe fo in deade farth berthe other answereth : rea for loth father. Then layth the father, & I promile you agayne euerlaftingelefe. D blafphemp. Pf eternall lefe be dew buto & piloetraditions of lowfe freres. where is the testamente become that God made bn= te bain Chaiftes bloude, Chailt fauth. Math. rrifit

OUR

CO.

Faile anom Ind Mar.riff.that there Chall come pleudo chiffi. Which though I for a confideration haue tranllas ted falle chatftes, bepinge the greke worde : pet fig= nifiethit in theenglift falle, anounted and ought lo to be translated. There that come (faith This falle provinted and falle prophetes and Chall do mya= tles and woders fo greatly that pf it were poffible. the berp electe or cholen Quide be brought out of & wave. Compare the popes doctrine buto the worde of god, and thou Chalt fynde that there hath byn. & pet is a great goinge out of the ware, and that eupli men and deceauats (as Daul prophelico. ti. Cimo thep.tit.) have prevapled and wared work and wor le, bearinge other as they are bearloe them felues Chou trymbleft and quakeft farenge: fhall gob let bs go fo fore out of the right wave. I answere it is phely be time Chapite that warneth bs, whiche, as he knewe all mute be per that Chulde folowe, fo prophelped he before and is a trewe prophete, and his prophelie mufte nedes be fulfylled.

Thiffes Dio mer Covereble Eulfpileb.

Do an opnted his forme Telu with the Holy aboft, and thetfoze called hom Chapfte, which is as muche to lave as anoputed. Dutwardelp he opfapled hym not but made hym lyke other men & lent hom in to the worlde to Bleffe bs, and to offre brin felfe fo: Us a factifice of a fwete fauer, to byll the Genche of our linnes, that god hence furth Quid finell them no moze, noz thonke on them any moze: and to make full and fuffcient fattfaccion oz amen weither maue des for all thein that repente beleleupnge the truth nor morne of god, and lubmyttynge them felues bito his ordy naunces, bothe for the synne that thep do, have done

Chaifte Was with ople.

and

of a chapften man. fo.lir. and Mall bo. for linne we throughe fragflitee neuer fo ofte, pet as fone as we repente and come in to the cyght wave agayne, and unto the testamente which god bath made in chapites blode, our frines walte awaye as finoke in the wynde, and as darkenes at the compage of lyghte, or as thou calt a lytle blode or implie in to the mayne fea. In fo muche that who pethat both focuer gothe aboute to make lattitactio for his fin = ought to mas nes to god warde, sayenge in his herte, this muche he satisfactis haue I fynned, this muche woll I do agapne, og heaven, harb this wise will I lyue to make amendes with all, of chistes or this well I Do to get heuen with all, the fame is blow. an infidell farthlelle, and Dampned in his dede do = pnae, and bathe loft his parte in Chapftes blode:be= caufe he is dyfobedient bnto goddes tellament, and fetteth by another of his owne imagination, buto which he will compell god to obepe. If we loue god we have a commaundement to loue our neghbour co oute ner alfo, as faythe Johfin his ppftle. And pf we haue boure make offended hum to make hum amendes, 02 pf we have not to alkebim foravuenes. And to doo and fuffre all thynges for his fake, to wynne hym to god and to nozy the peace and brite: but to god warde chaft is an euerlaftynge latiffaction, and euer lufficient.

Chrifte, when he had fulfplled his courle, anopn we andfites ted his apolites and disciples with the same spirite, weremouther and sente them forthe without all maner dysgylyng haue nor tho lyke other men also, to preache the attonement and to with orte . peace, whiche Chapfte had made betwene god and man. The apostles lykewyse dysayled no man, but chose men anounted with the same spirite : one to preache the worde of god, whome we call after the areke

Figore, an arche tonge a biffop of a preeff, that is in englyffe Quetleat. an ouerfeet and an elder. Howe he was anoynted & readelt .t. Timoth.tit. 2 13phoppe og an ouerfeer must be faultlesse the busbande of one wyte Many

a preift.

nopnipage of Jewes and also gentyles that were converted bn= to the farthe had at that tyme dructs wrues, pet were not compelled to put any of them awai, which Daule because of enfaple wolde not haue preachers toz almuche as in Chapite we retourne agapne bus to the fyzite ordinaunce of god, that one man & one woman shulde ao together he must be sobse of ho= neft behauoure honeftly appareld, herberous (that

our by hope

is redy to lodge ftraungers) apte to teache, no bion Berde, no fyghter, not geuen to fylthy lucre:but gen not amonge the abhorrynge fightinge, abhorringe couctouines, and one that ruleth his owne housholde honestly, bauinge chylozen bnder obedience with al honelte. for pfa man can not tule his owne house, how can he care for the congregation of god be mare not be ponge in the farthe, or as a man wolde fare an no= upce, left he swell and fall in to the subgement of the eutil speaker, that is, be mape not be bulerned in the fecretes of the fapthe, for fuche are attonce fto= burne and hedstronge, a set not a lytle by the selues. But alas we have aboue twenty thousande that knowe no moze (crypture, then is waptten in thep? portoues, and amonge them is he erceadynge well lerned that can turne to this feruice. De muft be wel reported of the gare without left be fall i torebuke a i to p fnare of peupllspeaker, gis,left the infidels whiche pet beleue not Quibe be hutte by hymand Dituen from the fapth, pf a man that were Defamed were

of a thepften man.

fo.lr.

mere made beed and ouerfeet of the congregation.

De mut batte a wpfe foz.ii. caufes ,one, g it mape preftes que therby be knowen who is mete for the rowine. De ghie to have is bnapte for lo chargeable an office whiche had ne will sa why uer houholde to tule. Another caufe is that chafti tce is an ercedpinge felben gefte, and buchaftitce er= cedinge pereloule for that degre. In almuche as the people loke afwel bnto the lyunge as bnto ppica chynge, a archutte at once of the lynynge dilagre, and fall from the farthe and beleue not the worde.

This ouerfear, because he was taken from his owne bufpnes and labour, to preache goddes word what the pre onto the parplhe, hathe righte by the auctorite of nes butte is his office, to chalenge an honeft lynyinge of the pa= whatto haue erthe as thou mayelt le in the Quangelyftes and al fo in Daule. foz who wyll hane a feruaunte a wyll not acue hom meate, depnke, and rapmente, and all maken ne thynges necessary: Dow they wolde pape him, who bour te to ta ther in money or affrane hom fo muche tente, or in tithes, braok tithes, as the gyle is nowe in many contraves, was des lawe.

at there libertie.

Lyke wple in enery cogregation choic they a no it fignyfpith ther after the fame enfample and even fo annointed wis office as it is to fe in the fand chapiter of Paule, and Act. bi. Who after the arcke worde we call deacon that is to lave in englothe, a Seruaunte of a mouplite whole office was to helpe and affile the pacell and to gather by his dutie, and to gather for the poore of the parythe, whiche were deliveute of frendes & conloenot wozke:comon beggers to runne fro boze to'doze, were not then fuffered In the farntes Daves namely foch as had fuffered Death for the word lake, Ro beggers

Deaco what

Dowe holy came men together in to the churche, and the preeft bapes and of preached butothem and exhorted the to cleave fast puto the worde and to be ftronge in the farthe, and

to frait agapust the powers of the worlde, with suf ferpnge for thep: farthes lake after the enfample of

Daintes we the layntes. And taught them not to beleue in the renotyergod fapntes and to trufte in they; merptes and to make Des.

gods of them : but take the fayntes for an exampleonely, and praye god to geue them lyke faythe and trufte in the worde, and lyke ftrength and power to luffre therfoze, and to gene them to fure hope of the lyfe to come, as thou mapft fe in p collectes of fayut Laurence and of farnt Steuen in our lady mates. And in suche dayes as we nowe offre, so gave they euery man hys portion accordinge to his abilitee & as god put it in his berte, to the mayntenaunce of the preeft, deacon, and other comune ministers, and of the poore, and to fonde lerned men to teache, and so furthe. and all was put in the handes of the Deacon, as thou mapft fe in the lyfe of farnte Lau= why landes rence and in the histories. And for suche purpoles

were gene be to the spirito gave men landes after warde to ease the parythes al officere be and made hospitals, and also places to teache thep? fore me feltro ehe fapth.

beuoure.

Mantichrifte.

chylogen and to bypnge the bp and to nouzture the

in goddes worde, whiche landes our monkes nowe

Atichifte of a nother maner bathe lente furthe his disciples, those falle anointed of which Christ warneth be before, that they hulde come and he we miracles &

wonders, euen to biginge the berg electe out of the waye,

Falle anopn

of a chaiften man. fo.lri. maner of the James, and Chaueth them, and Chozeth the hethen, . them after the maner of the bethen preeftes whiche orige of the fetued the pooles. De fendeth them forthe not with Jewis. falle ople onlye, but in falle names allo. for copare falle names they names buto they to des and thou halt fonde them falle. De lendeth them forth as Daule prophe fped of them it. Theffalonie ii: with lyenge francs and wonders . What lygne is the anountynger that they be full of the holy ghoft. Compare them to the Lieus tigues franes of the holy ghoft whiche Daule rekeneth & thou halte fynde it a falle lygne. Abylhoppe muft be fautlelle, the hulbande of one wyfe. May lapeth & Mo wylebus pope, the hulbande of no wyfe but the holder of as all whose, enany whoses as he lysteth. God commaunde all de ares(if they burne and can not lyue chaft) to marp. The pope laythe pf thou burne take a dispensation for a concubrat andput her aware when thou arte carion. olde, oz elles as out lawears fage, fi non cafte tamé caute, that is: if pe Ipuenot chafte, le pe cary clene, & plage the knaue fecretige. Perberous, pea to whozes knaufa e. and baudes, for a poore man Chall as fone breake his necke as his fall with them but of the scrappes and withe the bogges whan byner is boue. Apte to teache as Beter lapthe.t. Dett. tedy al lwaves to geue an answere to euery man that areth you a rea fon of the hope that pe haue and that withmeknes. Bootes. Whiche thynge is lygnyfped by the botes whiche Doctours of Diuinite are created in, because thep thulde be redy all waves to go through thyche and sources thynne to preache goddes worde, and by & byllhop pes two horned mpter, whiche betokeneth the ablo= 3.6

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The obedrence Iute and perfecte knowlege that they ought to have

Doferhem

beretike.

in the new teltaméte and the olde. Be not thefe falle francs: for they beate onely and teache not, Dea Capth the pope pe they wol not be ruled, cyte them to appere and pofethe Carpely, what they holde of

popes power, of his perdons, for his bulles, of puzgatore, of the ceremonpes, of confession, and suche

lyke creatures of our moste holy fathers. If they ingffe many popute, make heretykes of them and

burne them. If they be of myne announted and bere

inp marke, difgreffe them, I wolde faie difgraduate Burne them them, and (after the example of noble Intiochus.it.

Mach. bit ) pare the crowneg and the fyngers of them, and to mente the craftly, and for bery papie make them denye the truthe. 13 ut now fave our bif-Moppes because the ttuthe is come so ferre abrode and the lave people begynneto finell our wyles . it is befte to oppreffe them with crafte fecretly a tame. them in pation: yea let bs finde the meanes to have them in the kinges prison and to make treason of fuch doctrone : yea we mult fere bp fome warre one where oz a nother to barnge p people in to a nother Buefe them, vinagination . If they be gentill men abiute theim

fectetip.

Feare theim

Curfethem.iiif.times in the pere. Make them a fraide of enery thinge, and namely to towche mine anointed and make them to fere the fentence of the churche, fulpencions, ercomunications, and curles Be they ryght og wronge, bere them in hande that they are to be feared pet. 13 zeache me and mine auctogite, and howe terreble a thynge my curle is, and howeblacke it maketh they loules. On the holy-

Dayes

of a chaiften man. fo.lrif. daves whiche were ordanned to preache goddes worde, fette bp longe ceremontes, longe matenfes, all in latere longe maffes, and longe cuenfonges, and all in la = Bolle them, ten that they budetstonde not, and tolle chem inder benes, that ve maye lede them whether ye wyll. Ind Brise. left luche thonges Chalde be to tedfoule, lynge fome fave fome, pype fome, tynge the belles, and lulle the, a rocke them a Cepe. And pet Paule.ti. Colint.ritit. Lolle them. forbyddeth to speake in the churche or congregaci= on fatte in the tonge that all buderftande. For the Bocke them lave man therby is not edefied or taught. Dow that the lave ma fape amen (fapth Daul) to the bleffynge or thankes geurnge, whe he woteth not what thou Capelt : De moteth not whether thou blelle oz curfe. What the layth the pope, what care I for Paule. Icommaunde by the bertue of obedience to rede the cofpeil in latone. Let them not prave but in latone, no not they pater nofter. If any be fyche go alfo & par them & fare them a golpel and all in latrie: pea to the bery Golpell. come and frutes of the felde in the procellion webe, preache the goipell in latone. Dake the people beleue that it Gall growe the better. It is berely as good to preache it to fwine as to me pethou preach it in a tongether binberftande not. Dow Mall 3 pie pare my felfe to goddes commaundementes Dowe Wall I be thankfull to Chaple for his kynones? Dowe hal I beleue the trutheand promites which god hathe fwozne, why le thou telleft thein buto me in a tonge whiche I buderffaude note apphat then up loso of fapth my loade of cantosbury to a preeft that wolde cantosbur. baue had the neme testament gone furth in english 200 hat (farth he) wolvest thou that the lare prople Tit. mulos

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shulde wete what we do?

mende.

Po frahter, whiche I fuppole is lignified by the croffe that is bome befoze the hre prelates, a bome before them in procellion. Is that allo not a faife lpane : What tealme canbe in peace for fuche tura

Curmoy as morters? What to lytle a parythe is it, but they will pycke on quarell or a nother with the, outher for fome freples, crefome, or mortuary, outher for one tryfle or other, and cyte them to the arches? Traptours they are to all creatures and have a lecrete conspiration bet wene them felues. One crafte

they have to make many kyugdomes and fmall, & the prelates to norpheolde tytles or quatels that they maye euer moue them to warre at thep; pleasure. And pf muche landes by any chaunce, fall to one man, euer to casta bone in the wate, that he shall never be able to obtaine it, as we now se in the Emperour. Why? for as longe as the hynges be small, pf god wolde open the eyes of any to let a reformation in hys res alme, then shulde the pope interdicte his londe, and lende in other papoces to conquere it.

Act genen to frithy lucre, but abhogrynge coues toulnes. Ind as Weter farthe. 1. Detri. b. Cakpinge the ouerlyght of them, not as thoughere were com pelled therunto: but wyllyngly. Pot for delyze of fyith lucte but of a good mynde : not as thoughe ye were loides out the parythes (out the parythes quod he) Deter Beter thou warft to longe a fyla Oct, thou warft never broughte by at the arches, nee to feot nepther warft mapfer of the Rolles, noz pet chauns celor of Englande. They are not content to raygne ouer kynge and Emperour, and the hole erthe : but

stehe arbes

calenge

caulenge auctorite allo in heue and hell. It is not of a chapten man. prought for the to rapgue ouer all that are qupke, but have created them a purgatozi, to rayone alfo ouer the deed. and to have one kyngdome moze the beth one his god hem felfe had. But that rebean enlample to gehen god him flocke (favthe Detet) Ind when the chefe flepherde felfe. Mall appete ye Mall tecepue an icoztuptible czoune of glozp. This abhorrynge of couetouines is figni tyed as I Suppose by Mauringe and Mervinge of the Berringe beare, that thep baue no superflutte . But te not this what it figut allo a falle logner pea berely this to them a temenbraunce to Mere and Chaue, to bepe benefice boou benefice promocion byon promocion, dianite bpon Dignite by hoozyette, boon by hopzyke. with pluca lities, buions and tot quons.

friste by the auctorite of the gospell' they that preache the worde of god in every parylhe a other mecessary ministers, have tight to calenge an honest lyuyuge lyke unto one of the victherne, and there with ought to be cotente. Byshoppes and preclics sissoppes that Preache not, or they that preache Dughte man inside save goddes worde are not of Chrystes nor of his a normalized but set unites of the beast whose marke they beare, whose lawe they may ntapue cleane agapuse godes lawe, and with they false sophistry gene hom greatter power

then god euer gaue tohis fone Chapte.

But they as bufaciable beattes not bumonds:

Bfull why they wher hauen and hozen, because they will flande at no mannes grace of be in any mannes daunger, haue gotten in to they; owne han des, fyste the tythe of tenth of all the realme, when

3:tti. I suppole

I suppose within a lytle or alltogether the thyrie

fote of all temporall landes.

Emporall

Marke well howe many personages or bicaras ges are there in the realme whiche at the leste have a ploughe lande a pece. Then note the Laudes of byschoppes, abbotes, prouts, Monnes knyghtes

frech apelt.

of saynte Johns, cathedrall churches coleges chast trees, and frechaples. For thoughe the house fall in decaye and the ordenaunce of the founder be losted by the well not they lose the landes. What cometh once in, may enemer more out. They make a fre chapell of it, so that he whiche entoyeth it shall be noughte therfore. Besydes all this, howe many chaptagnes do gentylmen synde at they awne cost in they houses? Howe many synge for soules by testamentes?

Erftamette.

Then the proupage of testamentes, the praylynge of goodes the byshop of Cantorburges prerogative. Is that not moche throughe the reasme in a

Pharmes perce four offeringe dapes, a preup tythes. The re purmine is no fernance but that he hall pape semichat of

his wages. Pone chali recepue the body of Chipste at Ester, be he never lo poze a begger, or never so pong a lad or maybe, but they must pape som what someties for it. The mortuaryes for forgoten tythes (as they

forit. The mortuaryes for forgoten tythes (as they lave) And yet what parlone or vicare is there that wyll forget to have a pygin house to picke up some what bothe at sowning tyme and at harvest when come is type. They wyl forget nothynge. No man some is type. They wyl forget nothynge. No man shall be in they det, or plany man do, he shall pay it when he is deed. They wyl lose no thynge. Why? It is soon tuthbertes sentes, saynt Albans lades, saynt Edmodes ryght.

faput

of a chatten man. fo.lrb. fapnt Deters patrimonte lage they, & none or ours. Atempf a man dye in a nother mans parylle , be- 3trebysted Tybe that he multe pate at home a mortuary for for home goten tithes, he muit there pape alfo the belt that he there bath. Whether it be an hogle of twenty poude pare of thou or how good to euer be be, epther a chapne of golde peffe. of an hundzeth marke, oz fyue bundzeth pounde, pf

tt fo chaunce. It is muche bereip foz fo tytle papile takpinge in confestion and in ministryuge the facta mentes. Then beedzolles. Item chailome, chischen= ges, banes weddynges, offerynge at weddynges, offerpage at buryenge, offerpage to images, offe=

E

epige of ware and lyahtes whiche come to theps bauntage, belpdethe superficious walt of wate in tozches and tapers throughe out the londe. Then brotherhedes and perdoners. What gete they alfo Confesion

by confession: pea and many eniopne penaunce co geue acertapne fo; to haue lo many malles lapde, and before to proupoea chappellapne them felues. Soule malles, Diriges, monthinindes, peres mpns Des, alfouldape, and trentals. The mother churche

and the hye altare mult have fommhat in every te- frin mole. Bament. Diferinges at preeltes fraft malles. Item profeliges. no man is profested, of what focuet religion it be, but he mult bringe fom what. The halowenge or ta

ther confuringe of churches, chapels, altares, super altares, chalice, bestimentes, and belles. The loke, bell,cabellicke,ozganes,chalice, beltimetes,copes altare clothes, firplefes, towels, bafens, enaro, thip.

Center, and all maner ognamentes mult be founde perfon. them frelp, they wil not gene a myte theranto. Laft

of all what (warmer of beggpinge freres are there. arker. J.IIII.

freres

marin pied The perfon Miteth the bicare Chaueth, the patyle preeft polleth, the frete fcrapeth, and the perdones pareth, we lacke but a bocher to pulle of p fapnne.

Spirituall lame.

tellion.

what get they in theps fpirituall lawc (as they call it ) in a rere, at the arches and in euery biolese

B propre com mobite of co

what gete the commiffartes and officials with their fomnets aappaeteters by bambery ia peter Shall

pe not fynde curates proughe whiche to flater the comellaries and officials with al that thep may ao qui te them felues Chall open bnto them the confile from of the tychest of they parities. Whome they

cyte papuely and lave to thep; charges fectetly. If they of free to knowe thete acculers nave lare thep.

the mater is knowen well phoughe and to moze the hande on the ye are ware of. Come lave pour hande on the boke,

pf ve for were pour felfe, we that bipnge proues, we well handle you we well make an enfample of you Dh howe terryble are they Come and Iwere ( lape

they)that ye woll be obedient buto our injunctios And by that crafte waynge they they purfes and

make them Droppe as longe as there is a peny in them. In this or foure peres thall they in those offis

ces get proughe to pape for a byhoppes bulles. mhat other thonge are thefe in a realme faur boefs leches and euen berp magottes.cancres, and caters pyllers, whiche devoure no moze but all that is are ne, those wolues whiche Daule prophesped Guld come and Quide not fpare the flocke Actes.rr.chap ter. And whiche Chapite lapde foulde come in lam=

bes farnnes, and bad bs beware of them and tubge them by theps workes.

Thoughe

Lape poure dast.

of a chapften man.

fe.ltbi.

Boughe as 3 befoze haue lufficiently protted, Roma maie a chapiten man multe fuffre all thonge, be it ne the kond and uer fo great burpght, as longe as it is not a= be is bounte gapafte goddes commaundement, nepther is it lam full for bym to cast any burthen of his backe by his owns auctoatte tyll god pull it of whichetappe it on for our defecupaces, pet oughte the hynges euerp where to defende they realmes from fuche oppreffi on of they were chaiften, which is felden fene and is an barde thonge berely, thoughe not impollible. for alas they be captines or ener they be bynges, incapilitie. rea almost or they beborne. Do man mare be fuffe= red aboute them but flaterers and fuche as are firft fwome trewe buto our mofte boly fathers the bp[= hoppes that is to lave falle to god and man.

If any of the nobles of the realme be trewe to the kyinge and so bolde that he pare councellhym that whiche hulde be to his bonourcand for the welthe of the realme. They wal wapte a leafon for hom (as menfave ) They: well prouple a ghoftly father for hom. Goo bernae there wyckednes tolpaht. There is no mischeue wherof thep are not p tote, noz blode thedde but throughe thepr cause outher by thepr counsell, oz in that they preuch not trewe obedience and teache not the people to feare god. If any forth full (et uaute been all the courte, he Chall haue twen ty fppes wartynge bpon hym, be thalbe caft out of the courte, og (as the lapenge is) conuated to Calice and made a captapne; of an amballabour, he halbe hruges kepte farre ynoughe from the konges prefence.

The kynges ought I lave to remembre that thep are in goddes frees, and ordanned of god, not for them .

them felucs, but for the welthe of they? fubicetes. Let them remembre that thep? [ublectes are thep? bretherne, thepr do the and blode, membres of thepr owne body, and euen thepz owne felues in Chapite. Therfore ought they to pette them and to tyo them from luche wylp tyzanny whiche encrealeth moze & moze dayly. Ind thoughe that the kynges by the falhed of the behops and abbottes be swozne to befende luche lybertics:pet oughte they not to kepe they othes, but to breake the. for almuche as thep are burpabtand clene agapuft goddes ozdinaunce Malawfall and even but cruell oppzellion.contratpe buto bzo-

othes ouabte therly love and charpte. Doze over the (pirituall to ne broken emare withs officer oughte, to punpibe no fpnne, but and pf any ont Difpenfa cion.

frine breake out the kpuge is ordarned to puny the it and they nor: but to preache and erhorte them to

feare god and that they fynne not.

Ind let thekynges put downelome of thet; tps The brage onely oughte ranny, and turne fome buto a coursel welthe. If the trant ymene tenthe parte of fuchetyzanny were genen the kyna that topoke petelp and lapde bpinthe Chyze townes agaynft the mal, emien raalme had nede, what wold it grow to in certapne furththe bert peres: Dozeouer one kynge one law is goddes oz to gob. Dinaunce in euery realme. Therfore ought not the kynge to luffre them to have a leverall lawe by the Telucs, and to Dawehis Cubiectes thether. It is not mete, well they fage that a spirituall man Quide be subged of a worldely or a temporali man. Dh abho The Cotrite mpuacion : le howether Deupde and leperate them felucs: If the lape man be of the world, fo is be not

peeterneth bn cof Gauen endr. of god. If be beleue in Chapfte, then is be a mema

bee of Chapite, Chapites b zothet, Chapites fleache, Chailtes

fo.lrbit. of a chapften man. Christes blode Christes Louis, conepre with Christ and bathe his fpirite in erneft, and is alfo fpiritual Afther wolve robbe us of the spirite of god, why shulde they feare to robbe bs of worldely goodes? Be caule thou art put in office to preache goddes. mozde, Arte thou therfoze no moze one of the bze= therneris the apapie of London no more one of the cytie, because he is the chefe officer is the kynge no mare of the realme becausehe is heed therof. The lawes man kinge is in the towne of god a his lawe is goddes lawe. lame, and no thonge but the lawe of nature and na turall equite whiche god graunted in the bartes of men, pet Antichrifteis togood to be judged by the lawe of god, be muste have a newe of his owne ma= konge. It were mete berely that they wente to no lame at al. Bo more nedeth they pf they wolde ftus bre to preache goddes worde trewly and be contente withe full pepente and to be lyke one of they? bzethzen.

If any questyon arose aboute the saythe of of the scripture, that let them sudge by the manyfeste ought to sub and open scriptures, not excludying the laye ment. or question of for there are many founds amonge the laye men the scripture which are as which as the officers. Drelles when the officers dyeth, howe could we put a nother in the rowner. White thou so teache, twenty, thyty, we come offe fourty, or systy peres, that no man shall have knive are never say lage or sudges with a godeds worde save thou only; she.

Is it not a symme that we Chrysten come so ofte to churche in vaying, when he of source store peres olde knoweth no more then be that was borne yester.

Dayer:

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Blace oughe ac fe mhat ther bo and mot to beleue che by Copes Deile,

More ouer when the spirituall officers haue er commungcate any man or have condemned any opt ntou for herely: Let not the kynge not tempozall of namely feing ficces punylibe and flep by and by at thep; comaun theri liupuse Dement. But let them loke on goddes wozde, a com pare thepr tudgemet bnto the Cctipture, and le whe ther it be ryght og no, and not beleue the at the fizbe choppe what focuer they fapen zinely in thonges & percapneth buto theiz owne auctorites and power. for no mane is a ryghte ludge in his owne caufe. anohy Dothe Chapfte commaunde the ferpetur to be preached buto al ceratures but that it pertapache It perceineth unto all men to konbe them. Chaple referreth him to knowethe felfe bnto the letyptures John. B. Inbinthe.ri.cha piter of Mathew, buto the question of John Bap= tiltes disciples the answered. The blynde, le plepers are cleied the deed atyle agaphe. ac. meaninge that pf I oo the workes whiche are prophetted & Chaple shulde do when he cometh, why douthe re whethere I be be or no as who foulde fare are the ferrotuce whether I be Chyfte og no and not my felfe. Howe bappeneth it then that oure prelates well not come to the lyghte allo that we may le whether their wor kes be wrought in god or no. Why feare they to let the lave men le what they do: Why make they all hepz examinatios in backenes. Why example they not they caules of berefte cpenly, as the lape men do they; fellons a mosthers. Wherfore dyd Chaple and his apolles also watne be so diligently of An tichailte and of falle, prophetes that Quide come?

Becaufe that me thuibe flombre or flepe careleffe,oz tather that we shulbe loke in the lyaht of the scry=

turce

onto all men Certpteres

of a chapften man. Jo. Irbiti. ture with all diligence to spre them whether came and not to luffre our felues to be dy fcepuco and led out of the wape. John byddeth judgethe fpirites. amberby hall me tudge them but by the sceppture? Dowe Chalte thou knowe whether the prophet be trewe og falle, og whether he fpake goddes worde og of his owne heed pf thou welt not le the fcripturis? 200 by favo Daupd in the fecunde pfalme: be lerned pe that iucge the erthe lest the lorde be angrye with that mogethe you and pe perplie from the realt wave.

A terrible warnynge berely: yea and loke on the forics wel and thou Chaltefynde bery few kynges fons the bearinginge of the world that have not pe ep (hed from the realt wave, and that because they

molde not belerned.

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The Emperour and konges are no thonge now are hecome a dapes but even hangmen buto the pope and byf= Putichities Moppes, to kyll wholoeuer they condemne, without hangmen. any more a bolas priate was buto the fcrybes and pharifes and the hye by hoppes to hange Chapfte. for as those prelates answered Bylatc (whe he ared what he had done ) yf he were not an euplidoer we wolde not haue broughte hem bntothce. Is who fulde fave, we are to holy to do any thynge ampfle, thou maplt beleue be well proughe: pea a his blode on our hedes, land they, kyll hum hardely, we wyll terethe charge our foules for thone: we have also a lawe by whiche he oughte to dve-foz he calleth hum felfe goos fone. Guen lo fave out prelates be ought to dre by our lawes he spekethagaiste the churche. And your grace is swoone to befende the lyberties and ordinaunces of the churche, and to magnitagne OUL

The obedrence our mofte holy fathers auctoppte, oure foules foi pours, ve Chall do a meritozious Dede therin. Aeuer theleffe as Bilate escaped not the mogement of god euen fo is it to be feared telf our tempozall powers 28 c ferneb ve en attuggethe Mall not. Wherfoze be lerned pe that tudge the erth etibe. left the lorde beanary with you and pe pereche fro the tratt ware. 300 ho Rewe the prophetes : 300 ho flette Chapftee who he we be a police we his a police woho the martees and al prophetes. the trabtoule that ever were Capue. The kynges & the temporali fwerde at the request of the falle pro= phetes. They deferued fuche mosther to bo and to have they parte with the procestes because they wolde not be lerned and fe the trouthe them felues. Wherfor fuffered the prophetes because they rebu ked the procrytes whiche bearled the worlde and Diophetes Slayue. namely paynces and tulers, and taughte the to put there trust in thringes of banrte and not in goddes mhat be bes ot merepert worde. Ind taught them to do fuche Dedes of mer= ese rootice. cy as were profitable buto no man, but buto falle prophetes them felues onely, makyinge marchaun= why fiewthei dyle of goddes worde. Wherfore flewe thei Chapfte euen for rebukpinge the ppocrytes, becaufe he lapde, wo beto you feribes and pharples procrites, for ye het bp the hyngdome of heuen befoze men. Dath. rritthat is as it is writen Luke. vi.pe haue taken a wave the kepe of knowlage. The law of god which is the kepe wher with men byne, and the prompfes whiche arethe kenes wher with men loufe, have our ppotrites alio taken awaye. They wyll fuffre no ma to know goddes weide but turne it and make here fic of it:pea and because the people begrune to smel thev2

of a chapften man. fo.lrir. they fallhed they make it treason to the kyage ande encore is breaking of the kinges peace to haue fo muche as a breger of p they pater nofter in englyffe. Aud in ftede of god tat uringes des lawe they bynde with they owne lawe. Ind in peace. fede of godes promples they tole and tuftifie with pow the in a pardons and ceremonges whiche they them felues irgus bent haue pnia ained for their owne profite. They preach it were better for the to eate fleffhe on good frydaye then to hate thy nepabboure, but let any man eate felhebut on a fauridage of break any other tradicion of theyas, and be that be bounde and not lofed. tol be have papoethe betermoft ferthynge, outher with Chame moft byle, oz deth moft cruell, but hate the nevalboute as muche as thou welte and thous malte haue no rebuke of them pea robbe him moz= ther hym, and the come to them and welcome. They haue a fantuary for the, to faue the, yea and a neke uerfe, if B canft rede but alitle latenly though it be neuer fo forply, fo that thou be redy to recepue the beaftes marke. They care for no bnderftandyng it is phonahe, of thou canstrolle by a papie of maten. feg. 02 an euelonge and mumelt a fewe ceremontes. And because they be rebuked this they rage, Beler Beternes pe ned therfore pe that indge the world left god be an erig. arp with pout and pe perpline from the traft wave.

farth Chipste, Math. rriti. for redeute wedowes for rebuish houses buder a coloure of longe prayer Dur prostite was the cretes robbe not the wedowes onely: but knight, forthe same squeer, lorde duke, knige, and emperour, and euch cause are we she whole worlde buder the same colour: teachinge the poeple to truste in there prayers and in Chilk

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They be not ofpurgatory that make pel Petiuitits

mbp it is call

cala celi.

Ste bose fe malte clime & Ccale the mat

Some are praped for \$ So.

The craufce not his owne mapfter

Mares mas not Colbe in

for whose fake god bathe for geuen all the fpnne of the whole world, unto as many as repente a beleue. They feare them with purgatory and promple to state afrare pante perpetually, left the landes Quid'euer returne home agarne buto the right berzes. What balle & bought with robbynge thy hepres or with geupnge the processes that which thou robbest of other men. Detpetuali pravetevea perpetuali payne. for they appointe the no trine of deliverauce, they players are fo myghtie. The pope for monp can empty pur led surgator gatory when he well. It is bery purgatory. for it puraeth and maketh clene trodaunce: pea it is bel. for it Deuoureth all thynges. Bis fathethode fenbeth them to heuen with scala celt : that is, with a nopped bppe ladder, to scale the walles. for by the Doze Christe he wyl not let the come in. That Doze haue they for ped by , and that because pe Guldt bre ladders of theni. for some they prave dayly whiche gave them prated to als perpetuites, & per make faintes of them recepupage offerenges in they names and teachinge other to playe to them. Done of them allo which taketh bp that helpeth on them to faue other with theiz praierstrufteth to other belpeth be faued there by the felues, but hize other to plate for them.

Moples taketh recorde of god ghe toke not of any ot g prople fo moch as an alle nepther beredany ot the elbe time them. Aumert. rbt. Samuell in the fyzite boke of kynges thexii.chapitre, ared al Airacll whether he had taken any mannes ore or alle, or had bered any man, 02 had taken any gyft oz rewarde of any man! And al the people tellifred nape, pet thefe tow bot h taugt the people and also praged for them asmoch

of a chipsten man.

As muche as our pielates do Peter. i.Petri. v. exhoze teth y elders to take the ouerlight of Chipstes slocke not for fylthy luste: but of a good wyl even for love Paul. Act. rr. taketh the piestes of elders to recorde that he had taught repentaunce, and fayth, and all the councell of god. And yet had desped no mans golde, spluer, or vesture: but fed him selfe with the laboure of his handes. And yet these two taughte & prayed for the people as muche as our prelates do, with whome it goth after the comune sayinge, no peny, no pater noster. Whiche prelates vet as they teache not but beate onely, so wote they not what prayer meaneth.

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Apore ouer the lawe of love whiche Christe lefte amonge by, is to geneand not to recepue. What They prays prayer is it then that thus tobbeth all the worlde expressed in the more that great commandemente which is made entered in the ende of all commandementes and in whiche god I is to all other are contained. If men shoulde continue to retyco by the prayer foure or five hidred peres more, as they exerted have done, ther woldenot be a fore of grounde in chrystendome neyther any worldely thringe whiche they that well be called spiritual onely, shulde not possessed. And thus all shulde be called spiritual.

Dobe to you lawyers, for pe lade men with burs dens which ether are not able to beare, and ye youre selves touche not the packes which one of your from gers saythe Chapse Luke.ri. Dure lawrers berely the burdes have laden by a thous and times more. What spring all lawrers tuals by need have they made in baptym, to let materimonie, bespees that they have added certaine degrees but the lawe naturals for the same purpose.

k.t. what

What an bubeareable burthen of chaffitee bo then piolatly thruft on other mennes backes, and how ealely brare they it them felues. Howe fore a burs then: Dowe cruell an hangmane Dowe greuous a tormente: pea and howe papnfull an hell is this care confest on bato mennes confeiences: for the people are brought in belefe that without that they can not be laucd. In tomuch that fome faft certayne eofciencereb daves in the pere, and prape certayne fuperfitcious otmonp and prayers all they? lyucs longe, that they mave not dre without confessio. In perpl of deth, pf the preck be not by the flypmen flague them felues bntothe maft. If any be prefent, they runne then cuery man into his care but to goddes promife fle they notifor they knowe them not. If any man have a deathes wounde, he cryeth immediatly for a prefte. If a ma Dre without hirte many take it for a frane of dam nation. Dany be reason of that falle beleue dre in Desperacion. Many for hame kepe backe of they? cofession.rr exc. veres and thynke al the whyle that they be dampned. I knowe a pooze woman with chylde whiche longed, and beynge ou ercomen of her pallion, eate flesche on a frydage, whiche thynge the durfte not confeste in the foace of. phili. peres, & thought all that whyle that the had byn dampned, and pet frimed the not at all. Is not this a fore but den that so wayeth downe the soule buto the botom ofhellewhat Gulde I fapeed greate boke mere not fufficiet to reherfe the inares which they have land to robbe men bothe of they accors and also of the trufte whiche they fhulde haue in goodes wozde The lergues and phartles do all their workes

tobe

encateta the beth thepurg the Coule of Capthe,

of a chapiten man. fo.lrri. to be lene of men. They let abzode theyz philateries and make longe bogberson thep; garmentes and loue to fot bppermot at fellaes, sto haue the chefe feates in the fynagoges, that is, in the congregacy= ons or coufels, and to be called rabby, that is to fay mapfters farth Chipfte Math.rrit. Bebolde the Dedes of our spiritualtee and howe many thousand fashions are amonge them to be knowen by which as none is lyke a nother, fo loueth none a nother. .. Tozewery one of them supposeth that all other poll bue to be to falle and make to many captyues : pet to refple knowm be. Chapft, are they all agreed left they Chulde be al com pelled to delpuer by they? prisoners to hom. Be= bolde the montres howe they are difailed, with my ters, croyles, and hattes, with croffes, pyliers, and pollares, a with thre crownes. What names have theremy lozd prout, my lozde abbot, my lozde byf= mes. Mop,my lozde Archbythop, Cardinali and legate: pf it please your fatherhode , pf it lyke your toade= Chop, pfit plcale pour grace, pf it loke pour holones and innumerable luchlphe. Beholde howe thep are now at the esterned, and howe hpe thep be crepte by about all, estemes. not in to worldly feateg onely: but in to the feate of god the hertes of men, where they fyt aboue god bis felfe. for bothe they and what fo euer they make of theiz owne hedes is more feated and dred then god and his commaundementes. In them and there Des Tetupnges put we mozetruft then in Chapfte a his merites. To their prompies gine we more farth the to the promples which god bath sworne in Christes biobe. Thele procrytes lave buto the kynges and lozs

kati.

Des

Binges ate cannot goo le mer.

Des thefe heretykes wolde haue be downe frifte. then you, to make all commune. Pape pe ppoctptes bow. e: they and tyght heretphes approued by open ferppture. the kynnes and loides are downe all redp, and that to lowe that they can not go lower.pe treade them bnott pout fete, and lebe them captyue, and haue made thein your bonde feruautes to wayte on your folthy luftes, and to avenge your malyce on every man contrate buto the reghte of goddes worde.pe have not onely tobbed them of they? lande, aucto:p te honoure, and due obedpence whiche pe owe buto them, but also of they wyttes, so that they are no t without bnderstandpnaein goddes worde onelp. but eue in worldly maters that pertagne buto their offices, they are moze then chylozen, pe bere them in hande what pe wyll, and haue brought them euen in case lyke unto them which when they daunce na ked in nectes, beleue they are inuplyble. We wolde have them by agapue and reftozed buto the rowine and auctorite whiche god hathe geuen them, and wherof rehaue robbed them. Ind pour inwarde fat thed we do but better onely with the lyght of goddes worde, that your proceify myght be fene. Be lerned thetfoze pe that tudge the world left god be angtye with you and pe perp the from the roaht wave.

2000 be to you feepbes and phareles procrytes. for pe make clene the beter spde of the cuppe and Direpporti of the platter, but within they are full ofbaibap and excelle farthe Chapfte. Matheriti. Is that whiche our procrites eate and daynke and al thepa riotous erceffe'any other thonge faue robberp a that which they have fallely goten with they lyeng voctryne?

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of a chaiften man. fo.lrtif. Belerned therfoze pe that iudgethe worlde and co=

pell them to make reftytucion agapne.

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Pe bland godes fapth Chiefte, pe ftrappe out a gnat and fwalow a camell. Dath. rriff. Do not out bipnde apdes also fomble at aftrawe and lepe ouer a bloke, makynge natowe confciences at troffes, & Confcience atmaters of may ght none at allepf any of them hap that ar fo na pen to (walowe his (pitall, or any of the water wher marinos be with he walcheth his mouthe of elles his face, of the about he go to malle, oz touche the lacramet with his nole gobiencema or of the ofte forget to breath on bom, or happen to bandele it with any of his fpugers which are not as nopnted, o: fape Allelupa in ftede of laus tibi domi ne. 01 Ite mida eft i fede of Benedicamus domino or poure to muche wone in the chalpce, or rede the gospell without lyghte, or make not his crosses a traft, howe trymbleth be, howe feareth he e what an hozepble fpnne is commytted: 3 crye god mercy. faythe he, and you my ghostly father. But to holde an whose, or an other mannes wofe, to bee a benefy ce to let one realme at variaunce with a nother and to cause .rr. thousande mento dye on a daye is but a tryfle and paftyme with the n.

Che Jewes bolted them lelues of Abzaham Bothe Jews And Chapft land buto them. Johft. biti If ye wete pien of abia Abzahams chylozen pe molde do the dedes of Abza: bom to ar the ham. Dur ppocrptes bofte them felues of the aucto fucceffours tyte of Beterand of Baule and the other apo files, of paporties clene contrary buto the dedes a doctryne of Bette. Paule and of allthe other apostles. Whiche bothe obeyed all worldly auctoryte, and power blurpyinge pone to them felues, and taughte all other to feare k.iii. the

the kynges and rulers a to obepe them i all thynges net contrary to the commaundement of god, 3 not to relyfic them thoughe they toke a wape lyfe and goodes wrongfully but paciently to obepe goodes vegeaunce This Dyd our fpiritualte neuer pet,noz Che fpieirustaught it. Thep taught not to feare god in his com-

alte have can maundementes but to feare them in they? tradicio= theppiratete ns. In fomoch that the eupli people whiche feate not to rely Re a good kyng and to tyle agapuft him, Dare not lage handes on one of them:nepther for de fplynge of wife doughter oz'bery mother, when al

They wrong men lofe lyfe & londes, they remagne alwayes fure fommhat ail and in fafty, and euer wynne fom whet. for who fo euer conquereth other mennes landes burpahtful, ly ever acueth them pacte with them. To them is all thonge lawfull. In all counfels and parlamen = tes are they chefe. Without them mave no kyna be crowned neyther but pil he be swozne to they lys berties. All fectetes knowe they eue g bery though tes of memies bettes.23y them all thyinges are no mpfterd. Pokpige noz realme mave throughe therz talified lyue in peace. To beleue they teache, not in Chapfte, but in them and thepr dilgpled ppoctife. And of them compell they all mento bye redem pti= on and forgenenes of lynnes. The peoples lynne they eate and therof ware fatte. The wyckeder the people are, the moze prosperous is they commune welthe. If kyngbs and great men do ampsie they must bylde abbares and colleges, meane men bylde chaunctres, pooze fonde trétales and brotherhedes and begginge freres. There owne hepres doo men dicheret to endote them. All apnges are compelled to

of a chatten man. fo.t!titi. to submptte them sclues to them. Rede the frozp of konge John and of other kynges. They will haue they causes avenged though thole realmes Chuloe therfore perothe. Cake fro them thepr dofapfynge, lo are they not liptricuall. Compare that they have They that fe taught be bito f fcripture, fo at we without fayth. haus nofaith Chapite lapth John. v. chapitre. howe can pe beleug nepther can whiche recepue glozie one of a nother. If they that metage. feke to be glozious can haueno fapthe, the are oure prelaces taythlelle verely. And John biti, be layth, be that speaketh of hom felte, seketh his owne glozy Af to fpeake glozi and honoure be a fure token that a man locketh of his owne felfe and bothe his owne message and not his mapiters: then is the boctrine of our prelates of the felfes and not of god. Be lete ned therfoze ve that tudge & erthe left god be angry with you and reperple from the realt ware. 25: lernos

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Be lerned lest the proceptes bypnge the wrathe of god bpon your bedes and compelle pouto thede innocent blode: asther have compelled your prede= cestours to fley the prophetes, to bull Chapite a his apolies a all the ryghteous that fens wete Cayne. doddes worde pertapneth unto all men as it per- Gobs wome terneth buto all feruautes to knowe thepr maftets to unbe. well and pleafure, and to all sudicetes to knowe the lawes of thepr papace. Let not the procrites bo all thrage fectetly. What reafon is it that mine enemy wher de as Chulde put me in parlon at his pleasure, and there coreng. Opet me and handle me as he lufteth, and tudge me hom felle and that fecretly, and condempie me by a lawe of his owne makynge, and them delpuer me to Pplate to mostber mer Let goddes worde true eues B.itu.

the

coos worder mannes boctrone, and whomeloeuer goddes ougle to tub wai to bnbr

word proupth buclene let hom be taken for a leper. de trabte Die lerpriure mpli helpe to beclare a nother. Ind hao theferty the circumftaunces, that is to fare, the places that go befoze and after, well geue light bnto the midle tette. And the open and manyfelt fcryptures wple= uer improue the falle and naonge expolicion of the Darker fentences. Let the tepozall power to whome god hathe geuen the lwerde to take bengeauce loke or ener that they lepe. and fe what they do. Let the causes be disputed befoze them, and let hym that is accused have rowne to answere for hym selfe: The The hynges powers to whome god hathe comptted the fwerde

haue a ludge poure help: eth not

before whom Chall gene a countes for euerp droppe of blode that my foule for is thed on the erthe. Then thall they ignozaunce not excuse the no; the savenge of the proceptes belpe them, inp fonte foz yours, your grace Chall do a mes tetozius dede, your grace ought not to here them:it is an olde herefre condempnet by the chutche. The kyinge oughte to loke in the scrypture & se whether it were truly condempned ogno. If he wol punythe it. If the konge or his offpeer for hom woll fle me fo ought the kynge and his officer to judge me. The kynge can not, but buto his Dampnacion, lende his fwerde to kyll whome he tudgeth not by his owne lawes . Lethom & is accused fande on the one spoe and the accuser on the other spoe, and let the kinges indgelyt and indge the cause, of the tynge wyl kyll and not be a murtherer befoze god.

Hereof maye pe le, not onely that our perfecucys Barch What theu wilt buton is for the lame caule that Chriftes was, and that. rebuke not p we fape no thenge that Chapfte fapo not, but alfo & gorrilge,

all

of a chapften man. o.lrriiii. all perfecucion is onely for rebukinge of procrite. that is to fap, of mans right oulnes a of boly dedes whiche man hathe pmagined to pleafe god and to be faued by, without goddes worde and befpde the testamente that god bath made in Chapft. If chaift had not rebuked the phareles because they taughte the people so to beleve in theiz tradictions and boly mes, and in offerpages that came to theta bauntage and that they taught the wydowes and them that had there frendes deed to beleue in there papers, & that throughe thepr pravers the deed Moulde be faucd, and throughe that meanes robbed them bothe of they goddes and allo of the tellamente and pro= emples & god had made to all that repented in chaift to com be might have be bucrucified buto this Dat

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Af fannt Baule allo had not preached agapute: circumcilion, that it iuftilied not, and that volves, offerpnges, and ceremonpes fultified not, and that epahtouines and forgenenes offynnes cain not by any deferunge of our Dedes but by faythe oz bele= upinge the promples of god, and by the deferupinge and merites of Chapite onely, he might hauc lyucd buto this howe Lykewyle if we preached but agat nft papde couetousnes lechery, extoactó, blurp, spino np agapuft the eupli louinge both of the spiritual= te as well as of the tempozalte, agapuft inclofyn= ges, of parkes, replynge of cente a fpnes, aof the ca rpenge of wolle out of the realme; we mpght endure log pnoue. Buttouch & scab of ppocrifte of popeho lones a go aboute to bet their falle doctrine wher w ther regne as gods i the betta colcteces of me a rob the not of lades goods auctorie onli, but alfo of p testament. The obedpence

tellamente of god and faluacion that is in Chipster then helpeth thee nepther goddes worde, nor yet yet thou dyddest myracles, but that thou art not an hery tyke onely and hast the deuil within thee, but also a breaker of the kynges peace and a traitoure. But let be retourne but our lyenge sygnes agayne.

Chepielates see clothed in 80.0. Dat lygnyfyeth that the prelates are lo blody, and clothed in redd that thei bere do cuery houre to luftre marterdome for the tellimonie of goddes word. Is that also not a falle signer when no man dare

for them ones openhis mouthe to area quelton of goddes worde because they are redy to burne hym.

Pallarces.

toze he legates a latere: What soever falle syme theimake of them I care not: but of this I am sure that as the olde proceptes when they hadde sayne the splice pollares to kepe hym in his sepulche go he shuldenot tyse agayne: even so have our process tes butted the testament that god made but o by in Chaises blode, and to kepe it downe, that it tyse not agayne, is a lithey? Study: where sthese pollares are the deep spane.

Is not that the pheroes hoke the bythops crofe a falle lygne. Is not that whyte rochet that the bils thoppes and chanons were to lyke a Aunne ad to estemphatly, a falle lygne. What other thinges are they, landals, gloves, myters, and all the whole pose of they, dylaylynge, then falle lygnes, in whiche Paule praphelyed that they thuide come. Ind as Chyfte warned by to be ware of wolves in lambes

Chrines

of a chypsten man.

To.lerb.

Thymnes and bad be loke rather buto they, feutes Judge thetre and dedes than to wonder at they, oply lynges, not by his less Runne throughout alour holy religious, and thou uess that for them lyke wyle all clothed in fallyed.

I Df the facramentes.

Dy almoch as we be come to lygnes we will speake a worde or two of the lygnes whiche God hathe ordayned, that is to lave,

Of the lacramente s which chapite lefte amonge bs for our comforte, that we mape walke i lyghte and in trouthe, and in felpinge of the power of god. For he that walketh in the daye stombleth not, when cotrary wple he g walketh in the nyghte sombleth John. rt. And they that walke in darkeness wote not whether they go. John. rti:

This worde factamente is as muche to fape as serametes an holy frame, and represente thall wave some prosesses of imple of god. As in the olde testament god ordained gods, promise that the raynebowe shulpe represente and sugnyfie but all men an other that god sware to Roe and to all men after hym, that he wolde no more drowne the worlde throughe water.

The factament of the body and bloude of Chapte

the factament of the body a blode of Chist hathe a promple annexed whiche the prese multiple tonge. This is implied that is broken for you. This is my blode that is shede for many but the forgenenelle of sin

The obedyence

nes. This do in remembraunce of nie layth Chaple
The promise Luke. rrit. And. i. Corporth. rt. It whe thou seek the
which it sa lacramente or eatest his body or drynkest his blodd
trament prea thou have this prompse fast in those herte (that his
there inhist body was sayne and his blode sed for thy synnes)
and belevest it. sart thou saved and sufficed here =
by. If not so helpeth it thee not thoughe thou herds
a thousande masses in a daye, or thoughe thou does

in a deed thurste to beholde a busshe at a tauerne doze, yf y knowest not therby that there were wyne within to be folde. That sime.

no thinge elles al thy lyfe longe, then eate his body or drynke his blode: nomore theit thulde helpe thee

Aptipme hathe also hys worde and promple whiche the preest ought to teache the people and thinken the in the engigible tonge, and not to playe the popular with Credo sape ye, bolo saye

ye, and baptilinum laye ye, for there ought to be no munimynge in luche a mater. The preest before he baptyleth areth satenge: beleuest thou in god the father almyghty, and in his sone Jesus Chryste, and in the holy ghost, a that the congregation of Christ is holy: And they saye yea. The the preest byon this faythe baptiseth the childe in the name of the father and the sone, and the holy ghost, for the forgenenes of synnes, as Peter sayth Act. 11.

The walhynge without the worde helpeth not: but through the worde it purifieth and clenfeth bs As thou redelt The. b. Howe Chryste clenfeth the congregation in the fountaine of mater throughe the worde. The worde is the promple that god hath

made

of a chapiten man. fo.lrtbi. made. Aowe as a preacher in preachinge the worde fromethe fa of ged laueth the hertes that belette, fo bothe the agite. wallyinge in that it preacheth and representeth bir to be the promple that god hathe made buto be in Chapft. The wallpringe preacheth bito be, that we are clensed with Chipftes blodeshedpinge whiche was an offerenge and a fatifaction for the forme of all that repent and beleue, confentinge and fabmpt tynge them felues buto the well of god. The plunarnge into the water franificth that we bre and are burred with Chapit as concerapage the olde lefe of fpnne which is Boam. Ind the pullpnge out agapn

Spanyfpeth that we tyle agapne with Chaple in a newelpfe full of the holy aboft whiche fall teache bs and appe bs, and worke the wol of god in bs as

thou feelt Roma bt.

De wedlocke. Arrimonie or medlockets a frate or a Dearee ordayned of God and an office wherin the Bulbande lerueth the wife and the wpfe the hulbande. It was or dayned for a remedy, and to encreale &

woilde, and for the man to belpe the woman, a the woman the man with all toue and kondnes, a not to lygnyfpe any promise that euer I herde or redde was not de of in Corpture. Therfoze ought it not to be called a Depned to fig factament. It hathe a promple that we forme not in myle any pro that fate yf a ma recepue his wpfe as a gofte geue to hom of god, and the wyfe ber hufband lykempfe: as all maner meates and oppnkes have a promple that we fpine not pf we ble them meafurably with thankes geupnge. If they call matrymony a facra= ment because the scrypture ble the similitude of matrimonte

The obedpence

matrimonie to expresse the martage or weblocke & is betwene bs and Chill for as a woman though the be neuer lo poze. pet when the is marpied, is as tyche as ber bulbande:euen fo when we repent and beleue the promples of ged in Chapfte, thoughe me be neuer lo poore frmers pet are as tpch as chaift. all his merites are ours with al that he hath) If for that caufe thep call it a facramet: fo wpl I muftero febe leuen a net keies bread, water, and a thou fabe other thynges whiche Chapfte and the prophetes & all the fcrypture ble, to expelle the kyngdome of he uen and goddes worde with all. They praple wedlocke with thep; mouthe, a fare it is an holy thrng be holle why as it is berelp: but had rather be lanctified with an whose, them to come within that fanctuary

If weblocak hab thep letu hane wholes thin myues.

Df ozder.

Mbdeacon, Deacon, Dreeffe, bplboppe. Cardynall, patrparch, and Dope, be Pames of Dffices and feruice oz (buld Be, and not Sacrameutes. There is

Dromple coupled therwith. If they mpupitre theiz Mffices trewly, it is a lygne that chailtes spirite is in them, pf not, that the deupll is in them . Are thefe all facramentes, or whiche one of them? Dr what thunge in theis that holy franco; facramente: The Haupinge or the anoputpinge- What allo is the pro ingle that is signified therby: But what wordes printeth in the that character, that spirituall feale? D demers and naturall beattes without the feale of the spirite of god:but sealed with the marke ofthe beafte and with cancred confetences .

Thatacter.

a here

of a chapiten man. fo. irrbit.

There is a morde called in latone facerdos in Dacredos. areke hiere, in hebine cohan, that is a minifter an officer, a facrificer og preeft, as Aaron was a preeft and factificed for the prople, and was a mediator he twene god and them And in the engly (the Chulde it haue had fome other name than preeft 28ut . Inty= chapfte hath decepted by with boknowena france terme g. bapnae bs in to confulpou and fupetffici= ous blyndnes. Df that maner is Chapftela preeft for euer and all we preftes throughe hym and nede no moze of any suche preeft on etthe to be a meane for bs bnto god . for Curpte bath brought be all in into the inner temple within the baple or foregang = inge and buto the mercy fole of god. And bath cou pled be bnto god, where we offer euery ma for him felfe the delyzes and peticions of harte, and facty fice and kyll the luftes and appetites of his fleffhe with praper, faltunge, and al maner godly lyuvnge purbiter

A nother worde is ther in greke called prelbyter in laten senior in englyshe an elder and is nothing but an officer to teache, and not to be a mediator bestwene god and bs. This nede no anoyntying of man. They of the old testament were anownted wole, to significe the anoyntyings of Chryste and of bs throughe Christ with the holy ghoste. This wise is no man preest but he f is chosen lave as in tyme of necessite every person chrysteneth: so may every man teache his wyse and housholde, and the wyse ber chyldren. So in tyme of nede, yf I se my brother synne I maye betwene him and me rebuke hym I dampne his dede by the lawe of god. And maye also conforte them that are in dyspayre with the promy=

les:

The obedpence

les of god and faue them pf thep beleue.

The office of e riceft.

By a precft thenth the new tellament budetfian nothpinge but an elder to teache the ponger and to bringe them buto the full knowlage and Underftas Dynge of Chatfte, and to minifre facrametes which Chapite ogdavned, whiche is also nothpinge but to preache Chaptes promples. Ind by them that geue all they; fluor to quenche the lighte of trouthe, and to holde the people in betkenes, buderftade the bif ciples of Sathan and mellangets of Antichailte, what so ever names they have, or what soever they call them felues. And as concernpage that our fpiri tualte (as they wyl be called) niak ethem felues holt They wolbe er then the lave people and take lo great landes & ri beades be goodes to pave for them, & promple them padons notholy at al and forapuenes of lynnes, or absolucion, without

holler but the

preachinge of Chapftes Promples, fallheed and the workinge of Antichtyfte and (as I baue fayde) the rauenphae of those wolues whiche Paule (Act. rr. )prophelico. Muide come after his departynge not sparynge & flocke. They botteyne is that mat chaundres wherof Deter speaketh saenge:tzhough couetouines chall they with farned wordes make marchaundyes of rou.ii. De.ii. And they? reasons wher with they proue they rocterne are (as faythe Paule.t. Timo.bi.) superfluous disputinges, argu Deades to the pinges of braulyngesofmen, with corrupte myndes docione toes and destitute of trouthe, which thonke that lucre is sot bie apod godlynes. But Chayfte faythe Math. bit.by they2 tes and tabge frutes Chalte thou knowe them, that is by they? fyl thers feates, thy couetouines and hamelelle ambition, & Dzoke delyze of honoure, contrary buto the exalmpe and

Doctryne

ares of chailt

of a chapften man. fo.lrrbitt. Doctrone of Chapit and of his apoliles Chaift lapoe to Beter, the latte chapter of John, fedemp Grepe! anot Mere thy flocke. Ind Deter fapethit. Detri.b Aot bernge lozdes ouer the parpibes: but thefe Mere and are become loides. Daule laveth.it. Cozi. ti. Aottbat we belozdes ouet pour farthe:but thefe mpli be lordes and copell bs to beleue what foeuer they luft, without any wytheffe of ferpture, pea cle ne contrary to the fcrypture, when the open text tes bukethit. Daule farethe it is better to geue then re cepue. Act.rc. But thele do nothpige in the worlde but lave (naces to ketch and recepue what focuer co meth. as it were the gappinge mouth of hell. And it. Costtb. riit. A leke not yours but you: but thele leke not pou to Chailte but pours to the felues, and ther fore lest they deves soulde be rebuked will not com at the lyaht.

Revertheleffe the truth is that we are all equally beloued in Chapfte, and god bath (worne to all in= differently. According therfore as every man bele ucth goodes promples, longeth for them and is offe gent to praye buto god to fulfyl the fo is, his praice herde, and as good is the praper of a robber, as of a Cardinal and of a bocher, as a bolhop, and the blef frince of a baker that knoweth & trouthe, is as good as tht bleffynge of our molte holy father the pone. and By bleffynge buderstande not the wagynge what biestin of the popes of By hoppes hande ouer thene head, be meanth. but praper as when we faye god makethe a good man, Chaift put his spirit in thee, og gene the grace and power to walke in the truthe and to folowe his commaundementes. 3cas Rebeccas frendes blef-

The obedyence

are out lyster: growe but o thousande theusandes and thy sede possesses the yates of their enemies. And as I saac blessed Jacob Geue. rrbit. sapenge, Goo geue the of the dewe of heue and of the fatnes of the erthe abundannce of come. when and ople. Ac. And Gene. cruit. Atmyghty god blesse the and make the growe, and multiply the, that thou may be agreat multitude of people and geue to the and to thy sede after the the biessynge of Abraham, that thou mailt possesse the londe wherin thou art a strauger which he promysed to thy graundsather and such lyke.

Last of all one spinguler doute they have, what maketh the preeft the anountringe or puttyinge on of the horides or what other cerunoute or what woz= des. Aboute whiche they braule and feolde one redp to teare out a nothers throte. One farth this and a nother that, but can not agte. Acpthet can any of them make lo fronce a reason whiche a nother can not improve. For they are all out of the wave and without the spirite of god to indge spirituali thems ges. Howbeit to this A answere, that when Charle called-rif by in to the mountagne and chofe them, then immeadiatly without any announting or cere mony were thep his apolles, that is to wete, inini= Ares chosen to be sent to preache bis testament buto all the whole world. And after the refurrection whe he had opened thepr wyttes and genen thein know lage to binderstande the secretes of his testament, a howe to bynde and lofe, and what he wolde haus them to do in all thyinges, then he fent them forthe with a commaundement to preache and brinde the bnbeltupnge

of a chipsten man. Fo. Irrbist.

In beleupinge that continue in spine, and to lose the beleupinge that repente And that comma undernite of that ge made them by shoppes, preches, popes The comma at though. If they fave that Chipst made them preches seem his maundy of last supper whe he sayde, doo this in the remembrance of wir. It answer, ethough the apostles will not then what he ment, pet I will not struce not say that against. Rever the later the comma undernent and the charge whiche he gave them made them preches.

And Actes the fyzite, when Mathias was chofen by lotte, it is not to be bouted but that the apo-Bles, after thepe commune maner, pageo for him g god wolde geuehem graceto meneftre bis offece truly and put their bandes on bym, and exported hi and gaue hym charge to be diligent and farthful. then was he as great as thebeft. And Act. bi. When the disciples that beleued had chosen. bi: Deacons to inpupilize to the wydowes, the apolites praped & put then handes on them and admitted them with out moze ade. Theyz puttynge out ofhandes was not after the maner of the Dombe bleffpnge of oure pattynge on holy by hoppes with two fyngets : but they fpake of handes. bnto them and tolde them they? Dutie. and gave the a charge and warned them to be farthfull in the loz Des bulynes, as we chole tempozall offycers and re= De thepz Dutie to them, and thep promife to be fatth full inpupfices and then are admptted. Aepther is there any other mnaer or ceremony at all required in makenge of our fptrituall officers, then to chofe an able perfor and then toreherfe hom his dutte & geue bym bis charge a fo to put bym in his comme. A.ii.

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The obedyence

what Judgs is nows.

And as for that other solempne doute, as they call it, whether Judas was a preest or no. I care not what he then was: but of this I am sure, that he is nowe not onely preest, but all popshop, Cardinall and pops.

Zoopnte of

Denaunce is a woode of thepr owne forgence to byfceque vs withall, as many other are. In the ferypture we fynde penitentia repentaunce. 3 qt te penitentiam Do repent Beniteat bos let it repête vou. Detanovte in arche, forthynke pe, or let it for= thonke you. Df repentaunce thet baue made penais ce to blynde the people and to make them thynke p they must take payne a do some holy dedes to make fatifaction for thepr fynnes, namely fuche as thep entope them. Be thou maple le in the cronpcles, whe areat kynges and tyzauntes (whiche with biolence of (werde coducted other hynges landes a lewe all that came to hande came to them feldes and had co frience of they, wycked Dedes, then the bythoppes coupled them not to Chapft, but bnto the pope and preached the pope buto them, and made the to lubmitte them felues and also they; realmes buto the holy father the popeand to take penaunce, as they call it, that is to lape, luch infunctions as the pope and bytheppes wolde commaunde them to bo, to bpide abbaps, to endote them with fpuelobe, to be prayed fore, for euer: and to geuethem exemptious and privilege and Itcence to bo what thy luft vnpus nplied.

Mepentafice

Repentaunce gothe befoze faythe and prepa reth the waye to Chapite and to the promples. For chaill cometh not, but buto their that le they fynnes in

of a chalften man. fo.lttt the lawe and repente. Repentaunce that is to fave, this mournynge and fozowe of the harte lafteth all our lyues longe. for me fynde our felues all our ly ues longe too weake for goddes lawe, and therfore forowe and mourne longinge for frenath, Repens taunce is no facramente: as fapthe, hope loue, and knowlaginge of a mannes fynnes are not to be cal led faccamentes. for they are fotrituall and inuifis ble. Row muft a facramente be an out warde figne that map be fene to figntfie, to reprefent and to put a man in remembraunce of fome spirituall promple whiche can not be fene but by farthe onely. Repentaunce and all the good dedes whiche accompanie cepantaunce to fle the luftes of flelle are fpgnp= fied by baptom. for Baule fayth Roma. bt., as it mepentaune is aboue teberled . Remeinbze pe not farth be that is fignifico all we whiche are baptpled in the name of Chapte Telus, are baptiled to dre with home we are burved with hym to baptym for to dre, that is, to kell the luftes and the rebellyon whiche remayneth in the flelbe. And afer that he lapth, ve are deed as concer nonce fonne, but loue bnto god throughe Telus Chapfte our loade. If thou loke on the profession of our hertes and on the foirite and forgenenes which be have recepued throughe Chapftes merites, we are full oced: but if thou loke on the rebellion of the fleche we do but begynne to dpe and to be baptifed that is, to drounde and quenche the luftes, and are full batifed at the last mynute of Death. Ind as con cernynge the workinge of the Spirite we beapnne to lyue and growe every dape more and more bothe in knowlage and also in godly lyupnge, accordynge L.tit.

The obedrence

as the lustes abate: As a chyloe recepteth the full soule at § spare daye, pet groweth deply in the operations and workes theref.

Cof confellfon.

One cofellio es to know!a ge where in thou patteft the spufe,

Onfellio is divers. One foloweth true faith inseparably. And is the cofellinge i knowleginge with the mouthe, where in we put our truste and confidence. As

when we iape our Credo:confesspinge tha twe trulle in god the father almighty and in his truth and pro inples and in his lone Jelus oure lorde, and in his merytes and defeaupnacs: and in the holy about, & inbis power, affiltence and gropinge. This confel= fronts necessary buto all men that well be faued. For Chapte lapth Dathew. r. he that Denveth me before, men hom woll I benpe before my father that is in heuen. And of this confession farthe the holy Apoftle Daule in the .r. chapter The beleue of the herte tuftifieth: and to knowlage with the mouth? maketh a man fa e. This is a wonderfult terte:for our philosophers of tather sophifiers, our world'y tople, enemees to the wildome of ged, out depe and profounded welles wicout water, our cloudes with out mopfture of raphe, that is to fave, naturall fous les without the spirite of god and felynge of godly thonges. To fullifte and to make fafe are bothe one thonge. And to confesse with the mouthe is a good worke and the frute of a trewe farthe, as all other worke are.

If thou repente and belette the promples then goddes truthe tultifieth thee, that is, forgeueth thee thy lynnes and lealeth thee with his holy spirte a maketh

of a chatten man. To.lrrt. maketh the beyze of euerlaftynge lpfe throughe chat Ges Deferupuges. Aowe pf thou have true fapche fo lepa thou the excedenge and infenpte loue and met = co which god hathe Wewed the frelp in Chapft:then muft thou nedes loue agapue: and loue can not but gewben tief compell the to worke and boldly to confesse & know tes oppose \$ lage thy loade chant and the trufte which thou halt wer to cafes in his worde. And this knowlage maketh the late, then artibor that is Declareth that thou art fafe all reby, and cer artecout. epfyeth thone berte & maketh the fele that the fauth is reght, and that goddes fpirite is in the, as all o= ther good workes do. for pf when it coincibe buto the popute, thou have no luft to worke nor po wie to confesse howe coudest thou presume to thenke that goddes spirite where in ther

Unother confession is there whiche gothe before Ilnotheren farthe and accompanyeth repentaunce. for who lo anomicae the

euer repenteth dothe knowlage his fynnes in his fynnes in the berte. Ind who foeuer Dothe knowlage his fynnes hert bntogod recepueth forgeuenes (as laythe John in the fy ite of his fyite Diftle) If we knowlage our lynnes he is farthfull and infe to forgeue be our finnes and to clence be from al burightoulnes, that is, because be bath prompled, he must forhis truthes lake do it This cofestion is necestarpe all our lyues longe, as is repentaunce. And as thou bnuerstandest of repes tauce, lo budetstande of this cotession: for it is lyke wele included in the facrament of baptfime. for we alwayes repente and alwayes knowlage or confef= fe our synnes buto god, and pet dyspayze not; but re membre & we are walked in Chaples blode whiche

thringe our baptpe limbothe repielente and lygnifie

A.titi.

buto

The obedrence

Shipfte.

bute be. Shapfte in the eare is berely a worke of Sathan, and that the falleft that cuer was wou. ghte and that mofte hathe beuoured the farthe. Te began amonge the grekes a was not as it is nowe to reken all a mannes fynnes in the preeftes cares but to are councelli of luche doutes as men had, as thoumapfte fein farnt Dierom & in other autours. Reyther wente they to preeftes onely whiche were bery feweat that tyme, no moze then preached the word of god for this fo great bauntage in lo many malles lavenge was not pet founde: but wente indufferently, where they fame a good a alerned man. And for because of a lytle knanery whiche a deacon pur bountes at Constantynoppli played throughe confestion to

Shrifte was knauerpamo one of the chefe whiles of pertie it was land downe ac the grekes monge be.

But is Rabli agayne. But we Antichziftes possessão, v moze knas med therby a nery we le growe therfoze daply, the moze we fta: blythe it. I chapften man is a spirituall thrng and hath goddes worde in his herte, and goddes spirite to certifie hymof all thynge. De is not boude to cem to any eare. And as for the reasons which they make are but perfualions of mannes by foome. fyife as pertayinge bito the Beys & maner of byndynge and lofpinge is prough aboue reherfed and in other hlaces. Thou maylt also se howe the apostles bled them in the actes and in Pauls piftles, howe at the preachynge of faythe the spirite came and certified they hertes that they were tultifted throughe beles Ball knowe upnge the promples.

Dolbe a man that his fpps mes ast forge

When a man feleth that his berte confenteth bif to the lawe of god, and felethe hom felfe meke, pact= eut, cuttoule, and mercifull to his nerghboure, alte

of a chapften man. fo.lerrii. red and falcioned lyke unto Chapte, why fhulde he poute but that god hathe fozapuen bym and chofen hom and put his spirite in hom, thoughe he neuer crommebis fonne in to the preeffegearer

Die blonderrafon haue they favenge Dow (hal miproreace the picelt bubynde, loole, a forgeue the lynne which is thep gybe he knoweth not ! Dowe opo the apostles ! The scrup spiene. ture forfake they and runne buto they; blynde rea= fons and diame the scripture buto a carnall pur= pole. when I have toldethe in thone eare all that Thaue done my lyfe longe, in 0202e and with all cir cumftances after the famefuleft maner what canft thou do moze the preacheme the promples farence. Afthou repente a beleue, goddes truthe shall sque the for fhiples fake: Thou feelt not mone berte. b knowelt uot whether I repente oz no, nepther whether I consente to the lawe, that it is holy rightous and good. Dozeouer whether I beleue the promp= les oz no.is also buknowen to the. Af thou preache the law a the promples (as the apostle dud) so shuld they that god hathe chosen repente and beleue and be laued: euen nowe as well as then. Howbeit Ans tichapfte mufte knowe all fecretes to fablethe bys kongdome and to worke his mosteries wichall.

They bapage alfo for them the flory of the.r, les gernto han pers. whiche is wapte in the xbii. chapitre of Luke. weihem for Dere marke they? fallbed and lerne to knowe them they are bere for euer. The fourtenc londage after the fealt of the they harms Trinite & begynnynge of the. Bti.leson is the sapoe aofpell and the biti and the tr. leffong with the reft of the fewenth is the exposiction of Bede bpon flard gospell. Where layth Bedc, of all that Chips healed

of what:

The obedrence

of what focuer opteafe ic were, he fent none bnto the precites but the lepers. And by the lepers enterpreteth folowers of falle Doctrone onely whiche the fot rituall officers and lerned men of the congregacion oughte to example and rebuke thepalernpinge with goddes worde, and to warne the congregacion to be ware ntthem. Whiche, pt they were afterwarde healed by the grace of Chapfte, oughte to come be: fore the congregation and there openly confelle thepz trewe farthe.

But all other bices (laythe he) bothe god beale within the colcience. Thoughe they this wyle rede at matens, pet at hpe maffe, pf they have any fermon at all they be clene contrary buto this open truthe. Pouther are they ashamed at al. for why they wal

ke all together in darkeneg.

phateles

Of contrition.

Ontreceon and Repentaunce are Bothe one and Rothenge elles but a Sozowfull and a mournpnge Berte. And because that God bath Domised mercye buto a controte herte, that is, to a forowfull and repentinge herte, they to bes gple goddes worde and to stablythe thep; wycked cradicion, haue farned that newe worde attricion: fapenge thou ranft not knowe whether the fozowe metricio is of 02 repetaunce be cotricion oz attricion excepte thou the lene of & be Mzenen. When thou arte Dzeuen, then is it tret contriction. Th forp pharelap, that is thy leuen, of which Chapite so diligently bade be beware. Mat. bi. And the very prophelye of Deter, through coue= touines with farned wordes Malther make mars chaundyle of you.ti. Detti.ti. with fuche glofes coz-

rupte

eupte they gods wozde to lyt in the consciences of people, to lede them captine, and to make a preye of them: brenge a selvinge thyr imnes, to satisfie they made and contact the control of them and manhathe trespased a gaynste god: I the repente and knowlege his trespasse, god prompseth

hym fozbeuenele without eare Martte,

If he that have offended his nerghboure repent and knowlage his faute arringe forgenenes, of his neighbour forgene him, god forgeneth him also by his holy promple. Mat. rbiti. Lykewyle of he that synneth openly, when he is openly rebuked, repente and turne, then of the cogregació forgyne hom, god forgeneth hom. And so turth who soener repenteth a whe he is rebuked knowlag his faute, is forgene

De also that douteth of hathe his conscience tans gled, ought to open his mynde buto some faythfull brother that is lerned, and he shall geue hym fayths

ful councell to belpe hym with all.

To whome a ma trespaseth buto hym he ought whom a man to confeste. But to confeste iny selfe buto the, oh An officeth tobe tichtist whom I have not offended, am I not boud teste.

They of the olde law had no cofession in the eare. Perther the apostles not they y followed many hun died veres after knew of any such whisperige. wher by the was their attrició turned unto cotricion e pea why ar we which chiest came to lose more bosid the the Jewes e pea a why ar we more bosid wout scrip ture e for chiest came not to make us more boside, but to lose us a to make a thousand this es no sinne which before were synne, a ar now beco synne agay be. He lest no other lawe w us but the law of love.

The obedyence

De lofed be not ccom Doples to binde be bnto In tichipites eare. God had not thed Chapfte bnto In= tichipftes eare neyther bathe poured all bis mercy in the care for it hath no recorde in the oldelteftamet Ithain nore that Antychziftes ere Mulde be Pzopiciatoziū, that Ceripturathat is to wete goddes mercyftole, and thot god Quide goo quito cre crepe in to fo narowe a hole, lo g he could no where hi Celfe in An elles be founde. Pepther dyd god wyte his lawes.

etchia isear nepther pet his boly promples in Antichriftes eare but hathe grauen them with hes bolp fpirfte in the hertes of them that beleue, that they myghtc haue them always redy at hande to be faued therby.

T Satisfaccyon.

pertagninge buto latilfaccion, this wele understande that he that loueth god hathe a commaundemete (as faynt John laythe in the fourth Chapiter of gis fyile pyflit) to loue his nerghbure

alfo whome of thou have offended thou mult make hymamendes of fatiffaction, of at the leaft wage of thou be not able, are hom fozgpuenes, and of he wol have mercy of god he isbounce to forgrue the. It eucriaupage he wyll not: pet god fozgiueththe, pf thou thus lub Catiffaction. mytte thy felfe. But bito god warde Chapfte is a perpetuall and an everlafting fatiffaccion foz ever moze.

As ofte as thou faploft throughe frapite, repente and come agapne and thou arte lafe and welcome, as thou mayte fe by the fintlitude of the ryotous fone Luke.rb. If thou belope out of fantuary com in agapne. If thou be fallen from the wape of truth come therto agayne and thou arte fafe, pf thou be gone

of a chapften man. fo.lrtriff cone aftrape come to the folde agapne and the De= perde Chapft that faue thecapea and the aungels of heuen Chall retopce at thy compng, fo farre it is of & any man Chal beate thee or chive thee Ifany Bhate fevenuy thre arubae at thee or rayle boo the thy fa ther Chall make answere for the as thou feelt in the foze reherfed lykenes oz parable. Who focuer ther= fore is gone out of the way by what loeuce chaunce it be, let him come to his baptilme agayne and buto the profession therof and he Chall be lafe.

for thoughe the walhonge of baptyline be palt, Reibeuer, pet the power therof, that is to late, the word of god which baptisme preacheth, lasteth euer, and saueth euer: As Daule is paft and cone, neuertheleffe the mozde that Paule preached tafteth euer and faueth euer as many as come therto with a tepentynge

berte and a ftedfalt favthe.

Dereby feelt thou that when they make penauce of repentaunce, and call it a facrament, and diupde it into contrition, confession, and latisfaction, they speake of they owne hedes and lye fallely.

> Tablolucion. BEY Bablolutron alfo iuftifieth no Dan from fpnne. fo; withe the hearte Domen beteue to Be tuftpfped Withe MI, Sapthe Baule . Romapus.r. That

Throughe Capthe, and Beleupnge the Promps les , are we uftytpet , as I haue luffpepentipe Proued in Other places with the Cctipture. farth (laythe Paule in the fame place) cometh by hearing, that is to lay, by the hearynge the preacher, that is fent.

The obedpence

Nowe when thou abloluelt in latyne the bulerned herethnot. For howe, laythe Paule.t. Corinth. rint when thou blesselt in an unknowen touge, that the bulerned lay Amen, but thy thankes geupuge to he wotethaot what thou layste. So lyke wrie the laye wotteth not whether thou lose or bynde, or whe ther thou blesse or cutle. In lyke maner it is yf the laye budestande latyne or thoughe the preest absolue the englyshe. For in his absolution he reherseth no prompse of god: but speaketh his owne wordes sainge. I by the auctoryte of Peter and Paule absolue or loose the from all thy synnes. Thou says so, whiche artebut a lyenge man, and never more than nowe berely.

Thou fapit I forgene the thy spnnes, a the scrip ture layth John the sprite) that Chryste onely forge neth and taketh away the spnnes of the world. And Paule and Peter and all the apostles preache that all is for genen in Chryst a for Christes sake. Gods worde onely looseth and thou in preachynge that

inputelt loofe also elles not.

Oho foeuer hathe eares let hom here, a let hom that hath epes, le If aup man loue to be bionde, bis

blyndnes on his owne heed and not on mne.

Dibinding and lookings and of the poper acceptite pro acceptite

They alledge for the selves the satenge of chist to peter Math. rut. what soever thou binded on orthe, it shall be bounde, and what soever places, it shall be loosed, and so furth. Lo saye they, what soever we bynde a what soever we loose here is no thruge excepted. And a nothre texte laye they of Chipstein the laste of Mathew. All power is ge

uen to

of a chapften man. fo.lrrrift uen to me laythe Chapite, in heauen and in erthe: go Che pope co therfore a preache. ac. Dreachyinge leatieth the pope not ouerman out and farth: loo all power is geuen me in heaven only but out and in etthe. And therbpon taketh bpon hom tempoz all power aboue kynge and emperoure, and ma keth lawes and byndeth them. And lyke power taketh he ouer goddes lawes and dripenfeth with the at his lufte, makynge no fpnne of that whiche god maketh fynne, a maketh fpnne where god makethe none: pea and wypeth out goddes lawes cleaneand maketh at his pleasure, and with hom is lawefull what he lufteth. De byndeth where god loofeth, and loofeth where god byndeth . De bleffeth where god she po res er curfeth and curfeth where god bleffeth. De takethe ature be me auctorite allo to bynde a loofe in purgatory. That therfore be bolbe there. permitte I buto hi: fozit is a creature of his owne makpuce. De also bindeth the aungels. for we rede The pope be of Dopes that have commaunded the aungels to beth the aunfette druers out of purgatory. Dowbeit I am not vet certufied whether they obeye oz no.

. The true bin

Uinderstande therfore that to byinde and to loofe bing and low is to preache the lawe of god and the golpell orpro mples as thou maple le in the thizde chapitte of the feconde polite to the Cornthians. Where Baule called the preachynge of the lawe the ministracyon of dethe and dampnacion, and the preachings of \$ promples the ministryng of the sprivite & of rpght= ousenes. for when the tame is preached all men are founde frances and therfore dampned; and whe the gospell and glad tropinges are preached, then are all that repente & beleue founde rpghtous in chape Ind so expounde it all the olde doctours. Sarn

Dierom

The obedyence

agaid bitho:

baint biers Hierom farth boo this texte, what foetier thou byn pes epiectes delt, the billoppes and preettes farthe he, for lacke of understandynge, take a lytle presumption of the phareles boon the. And thonke that they have auc: togite to bynde innocentes and to loofe the wycked. whiche thynge our pope and by hops do, for they laie their cutle is to be feared, be is right og wonge Thoughe thou have not deferued pet pf the pope curle thee thou art in perpl of the foule as thep lee: rea and thoughe be be neuer fo w zongfully curled. he muft be fanne to breabfolucion. But fant Dies tom farth as the preeft of the olde la we made the le peis cleane oz buclene, fo byndeth and bubyndeth

De autle je to be fereb.

Cherpabte maner of loo Cruge.

the preeft of the newelawe. The preeft there made no man a lever, nepther clenfed any man, but god: and the preeft indged on= ly by Morfes lawe who was cleane and who was

Enclene, when they were brought buto bym.

So here we have the lawe of a ob to judge what is spane and what is not, and who is bounde and who is not. Dozeouer pf any man have fpnned, pet yf he repente and believe the promple we are fure by goddes worde that he is loofed a forgeuen in chrift Dther auctorple then this wile to preache, haue the precites noz Chriftes apostles had none other them felues as it appereth throughout all the new teltas this wider ment. Therfore it is manyfelt that thep have not.

flop this tere all power is ge en mein benen and in bledit ferre Other wilethe the pope.

Baynt Baule farth.i. Coitn.rb. When we fare all thynges are bnder Chapfte he is to be ercepted erth and alfo that put al bider him. God the father is not bider Chapft, but aboue Chapfte & Chapftes beed.i. Cozin bi. Chapfte lapthe John.rit. I bauenot lpoken of

myne

of a chapften man. fo.lrrrbf. mone owne heco but mp father whiche fente me aa ue a comaundemente what I Chulde fape, a what I Chulde focake. What foeuer & fpeake therfore. eue as my father bode me fo I fpeake. If Chapft had a lawe what he chulde do howehappeueth it that the pope fo runneth at large lawleffe. Though that all power were geuen buto Chapftein beuen and in erth. pet had he no power ouer his father no: pet to tapane tempozally ouer tempozalle pzynces:but a comaundement to obere them. Howe bath the pope then fuche temporall auctorite ouer kouge and den peroute: Bowe hathe be anctorpte aboue goddes lawas and to commaunde the aungels the farntes and god hymfelter

Chapftes auctortte whiche he gaue to his difct= mhai ples, was to preache the law and to brynge fynners itte chift ge to repentaunce, and then to preace buto them the ne his agont prompees which the tather had made buto all men for his fake. And the same to preache onely fente he his apostles. As a kynge sendeth forthe his judges

and acueth them big auctozite fateng. What pe do bringes that Do T. I gene pou mp full power. pet meaneth lolpinge. he ust by that full power, that they hulde destrope any towne oz cytic, ozoppzeffe any man, oz do what they lyfte, of thuide taygue ouer the lordes and tus

kes of his realine, and ouer his owne felfe. But ae= ueth them a lawe with them and auctoritie to bynde and loofe as ferforth as the lawe firetcheth and ma keth mencion: that is to puny the the eupli that bo

wronge, and to avenge the poze that fofre wonge. And fo fer as the lawe fretcherh well the kunge Des

fende his judge agapufte all men. And as the tem= A. AR pozall

The obedrence

pozall fubges bynd and loofe tempozally, fo bo the preftes (piritually and no other wates. Howbett by Daw the po failhed and loteltre the pope regneth bider Chapft as cardynals and Bylhoppes do bnder kynges peregneth bn Der chipfte. lawleffe.

Z pena et culpars adjo per bjeme.

more mighip

emose mesep

nep then gob

te for the bes

ly Cane.

Bepope (fate they) abfolueth og lofech apena et culpathat is from the faute of trefpas andfto the paine one buto the trefpace. God pf a man repente forgeueth the offence only, and not the pay ne alfo, fare thep, faue turneth the querlaftynge pap ne buto a tempozali papue. And apoputeth feuen peres in purgatozy foz enery deedip frine. But the The Dopeile pope of monepeforgeneth bothe, and hathe moze full for mo. power then god, and is more mercefull then God. This bo I fayth the pope of mp full power, and of th of his on: the treasure of the church of descrupinge of marters contessours, and merties of Chapite.

Che merites of farntes.

frate the merites of the farntes ord not faue them felues but were Saued by Chapites merites

The merites Ollely. of Chipfte.

Secondarply god hathe prompled Chapftes me tites buto all that repente: lo that who locuer repen teth is immediatly heize of al Chailes merites and The popeled beleued of god as chapfte is. Dowe then came this foule monfter to be lozde ouer Chaiftes merttes,lo that he hathe power to felle that whiche god geueth frely. Dh bremers, yea oh deucls, and oh benim ous scorpions what popson have re in your tayles! Di pelitient leven that so surneth the fwete bread of

Chaptes doctapne in to bytternes of gaull' The freres runne in the fame fpirite and teache fagenge: do good bedes and redeme the paynes that

abrde

deth that whi th god acue: th frelp.

fretes

of a chipsten man. Fo. lerebit.

abyde you in purgatory: yea geue bs some what
so do good workes for you. And this is synne become the profitablest marchaundyle in the worle. Oh
the cruell wrathe of god byon bs because we some
not the trouthe.

Josthis is the damphacton and tudgemente of note that is god to lende a fals prophet but hym that will not heare the trouthe. I knowe you layth Christ John b. that ye have not the love of god in you. I am come the fathers name and perecepue me not, year professor of a nother Apall come in his owne name, hym that ye retire to the come. This dethe god avenge hym felse on the mascome. It clous hertes which e have no love to his truthe.

All the promples of god have they outher wypt cleane out, or thus levended them with open lyes to Che promy: Aablythe theyr confession with all. Ind to kepe bs ces are epher from knowlage of the trouthe, they do all thynger it out or is in latent.

They praye in latyne, they chipsen in latyne, distintant they biese in latyne, they geneablolucion in latyne onely curse they in englyshe tonge. Wherin they take upon the greater auctorite then euer gon gave them. For in they curses as they call the, with boke belie and candle, they commaunde god and Chapse and the aungels and al sayntes to curse them: curse them god (saye they) father, sone, and holy ghoste, curse them bitgyn Parp. ac. Dhye abbomynable. The popers who gave you auctorite to commaund god to curse; mass derhand by commaundeth you to blesse, and pe commaunde to curse, by me to curse. Biese them & persecute you blesse but curse not sayth Paule Romanozum. rit, 30, hat ty a tanny wyll these not ble oure men, whiche, presume

The obedpence

and take bpon them tobe lozdes ouet gob and to commaunde hymie I'f god Chall curfe any man who Mall bleffe a make bym better : Do man can amend hom felfe, excepte god politchis fpirite bnto hom. Daue we not a commaundement to loue our nerah bourc as our felfe: Dome can I loue hom and curfe hom alfor James lapth, it is not pollible that blef= fynge and curfynge Gulde come bothe out of one mouthe Chapfte commaundeth. Math . b. favenge: loue pour enempes. Blelle them that curle pou. Do good to thein that hate you. Prate for them that Do pou wzonge and perfecute pou, that pe maye be the chplozen of pour henenly father.

a enftome that is thent of wales.

In the marches of wales it is the maner of any themarches manhaue an ore or a come folen, he cometh to the curate and despieth hom to curse the fteler. And he commaundeth the parpile to yeue hym euery man goddes curle and his. Toddes curle and mone haue he Cartheeuery man in the parpile. Dh mercrfult god what is blaspbemp, yf this be not blasphemp &

Mainpinge of the Doctryne of Chapfter

anderstande therfore the powze of excommunis catyon is this. If any man fynne openly and amen deth not when he is warned, then oughte he to be rebuked opely before all the parythe. And the prect ought to proue by the (crypture, that all fuche haue no perte with Chapfte. for Chapfte ler ueth not but for them that love the lawe of god, and confent that itis good, holy, and ryghteus. And revente forom= ginge and mourninge for power and frenath to ful full it. And all the parplye oughte to be warned to auopde the company of all suche, and to take them

of a chatten man. fo.ltrrbiff. as hethen people. This is not bone that be fuibe necribe, butto faue bym, to make brin afbamed & to bol the luftes or the flethe, that the fpirite inpatt come buto the knowlage of the truth. And we ought to prtiebim and to have compastion on bein a with all Diligence to prape buto god for hem, to geue bi acace to repente and to come to the regitte ware a= gapue, and not to ble luche tijanny ouet god aman commaundynge god to curle. And pf he repente me oughte with all mercy to recepue hymin agapne: this mapft thou le Math. rbiti.and.i. Cozin. v. aud. is Cozinthiozum.ti.

e

Confirmacion.

f confirmació haue a promple, the it lu= 6000 laces Atfieth, as fer as the promile extedeth If gobs: promi at habe no promife the is it not of god as the bilhoppes be not. The apolites a mi

mplites of god preacheth gods worde, a goddes fig nes or factaments fygnific goddes worde allo and put be in remembraunce of the promiles which god hathe made buto bsin Chapite. Contrary wple In= tichapites bythoppes preache not and they; facta= careamete es mentes fpeake not, but as the bpfgpled bpfhoppes bomm. mum. Co are theiz superflicious facramentes Dome: After that the bolloppes had lefte preachinge, the farned they this bome ccremonie of confirmacion to have somewhat at the leeft ware, whethy they mpght regne ouer thepzioloceles. Thep referued bu to them selues also the chaistenpinge of belles and chafftenige

conturynge og haulfonringe of churches and church pardes and of altares and Superaltares, and halow ginge of chalices and fo forthe, what feeuer is of ho

AB-iti.

mour

The obedrence

nour o; profyte. Whiche coftrmation and the other conturations also they have nowe commytted to their they? Suffragancs: because they themselves have arrosomined no sepsoure to ministive such they themselves have serosomined no sepsoure to ministive such they notes, for they surfres and pleasures and abundannee of all thyinges, and for the combrasse that they have in the kynges maters and buspnesse of the tealme. One kepethe deupor an as the preuy seale, another the great scale, the thyrde is monge them confessoure, that is to saye, a preup traytoure and a secrete Judas, he is president of the princes coucell he an ambassadur, another souther are of the kinges secrete councell. Woo is but the tealmes where they are of the councell. As profitable are they bere supposed for the realmes with they councell, as their wol

They well tage that the holy ghost ir genen those towe suche ceremonyes. If god had so promyted so remonies Gulde it be, but Paule saythe Galat. in the thyrde holy ghost chapter, that the spirite is received throughe preaching shost chapter stathe. And Actes in the tenth chapter whole Peter preached the farthe, the holy ghost fellon Cornelius and on his homfolde. Howe shall we

fare then to that whiche they well lare against bg,

in the erghte chapitre of the actes of the apostle.

Described of the experimental states of the apostle.

The erghte chapitre of the actes of the apostle.

The erghte chapitre of the actes of the apostle.

The erghte chapitre of the put they? have there has been expected as they put they? has been expected as they put they? has been expected as the puttynge on of the handes dydnouther helpe not hynder. For the texte saythe they prayed for the that they mught receive the holy ghost:

God had made the apolites a promple that he wolde

of a chafften man. fo.littir. wolde with luche myzacies, conforme thevz preachonge and moue other to the faythe. Dar.the laft. The apostles thereo; beleneo aud praved god to fullfpll his promife, and god for his treuthes fake e uen fo byo. So was it the prayer offapthe \$ brous prayer offa ghte the holy gholt, as thou mayfte fe alio in platt pen cothe the of James. If any man be fyche faythe James, call the elders of the congregacion, and let them prave ouer hym anountpinge him with oyle in the name of the lorde, and the praper of farhte Chall beale the lycke. Where a promse is there is farthe bolde to praye, and god trime to gene her ber peticion. Duttying on of phades is an in Differet thinge. for the holy ghost come by preachpinge of the faythe, & myzacles wher Done at the prayer of farthe as well bithout puttyinge on of handes as with, as thou les eft in many places. Duttynge on of the handes was the maner of that nacyon, as it was to rente thep? clothes, and to put on lacke, and to spanicle them Clues with affes and erebe, when they berde of oz fame any foromfull thonge, as it was Paules mas ner to freche out his hande, whehe preached. And as it is our maner to holde by our handes when we prage, and as fome kyffe thep; thome naple and put it in they eves, and as we put our hande on chyle Ders hedes when we bleffe them faveng: Chhatft blef fe the my fone, a god make the a good man: whiche geftures nepther helpe noz hinder This mapft thou well le by the xitt. of the actes where the holy aholt commaunded to seperate Paule and Barnabas, to go and preache. Then the other fafted and prayed and put they handes on they hedes and fent them De iiii. forch

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The obtdrence

forthe. They recepued not the holy ghoft then , by puttrage on of handbs , but the other as ther put they handes on they heedes played for them that and wolde an with them and figenthe them, and cos raged them alfo, byddyngethe to be fronge in god And warned them to be farthfull and diliget in the worke of god and to forthe. .

Manoplynge.

Aft of all cometh the anoplonge withe out promple, and therfore without the pirite and wichout profite, but all to-

gethet: .

vifruful and fuperflicious The facra mentes whiche thep have Imagined are without promple, and therfore helpe not. for what fo= eneris not of farthe is frame. Roman. riiii'. Rowe without a promple can there be no faothe. The fa= The latyne tong belier crametes which Chapftehim felfe ozbapned, which eth the farth haur alfo promifes and woulde faue be if we know them and Beletted them, theu mynyftre they in ehe latime tonge. So ate they allo become as bufrute-That theme full as the other, yea they make be befeue that the the without worke felfe without the promple laueth bs, whiche faucth to im Doctrone they lerne of Ariftotell. And thus are we pronto. become an hundred tymes worfe theu the wyckede Tewes whiche beleue that the very worke of thep? faczifice tuftified them. Agarnft which waule frah The people teth in every pyttle, proupage that wothing belyeth

worke with faue the promples which god hath fworne in chapft. out the pie Alke the people what thep understande by thepr baptem or walhenge. Ind thou halte fe that thep beleue howe that the bery plungpinge in to the wa-

mis (a

of a chapften man. fo.rc. ter faueth them: for the promples thep knowe not, no bhat fanffied therbi. Baptimis cauled bolow pinge in nany places of Englade, because the preft farthe volo fare pe. The chride was well volomed (fate they)rea and our vicare is as fatie a bolomer as ever a preeft within thes twenty mples.

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Beholde howe narowly the people loke on the ceremony. If ought be lefte out,o; pf the chylde be not al together oppte in the water, og pf because the childe is fyckee the preeft date not plunge him into the water, but power water on his beed howe trym= ble thep (howe quake they howe fave ve fra Johan lave ther, is theschylde chailtened phoughe bath tt his full chapitendoin. They beleue berely that the chylde is not czellened; pea I houe knowen pzeeftes that have gone buto the orders agayne fuppo lyinge that they were not preeftes, because that the bylhop lefte one of his cermons budone. Chat The work they call confyzmacion, the people call by hoppinge but the word They thynke that yf the bplhop butter the chyloe that is to fat in the foreheed that it is lafe. They thynke that the morke maketh fafe, and loke wyle suppofe they ot an oplyng. Rowe is this falle boctryne berelp. foz James farthe in the fratt chapitre of his pyfile: Df his good will begate he was with the worde of lyfe that is, with the worde of promple, In whiche are we made goddes fones and hepres of the goodnes of god before atip good workes for we can not wor he goddes will toll we be his somes and know his well, and hauehis spirite to teache bs. And saynte Panle layshe in the fyfte chapiter of his pillle to the Ephelians. Chaifte clenfed the congregacion in the

fountaine.

The obedrence

fountapne of water throughe the morloe. Ind peter fepthe in the fyalte of his ipafte ppflle.pe are boine anewe, not of mortall febe, but of mortall febe bp the worde of god whiche lpueth and lafteth euer. Daule in eucry poffle warneth bs that we pot no truftein workes, and to beware of perfualions or an gumentes of mennes wyldome'of luperfticioulnes of ceremonyes, of popeholynes and of all maner dif gelynge. Ind exhozteth beto cleue falt buto the na ked and pure worte of god. The promple of god is the ancre that faueth be in all temptacions. If all the worlde be againft be, goddes worde is ftronger then ehe worlde. If the worlde kyll bs , that Mail make vs alpue agapne. If it be possible for & world to cafte vs in to hell from thence per Chall goddes worde bipnae be agayne. Dereby feeft thou that it is not the worke but the promple that fullifieth bs throughe faythe. Dowe where no promple is there can no faithe be and therfore no tuftifienge though there be never to alorious workes. The facram ent of Charles body after this wife parach they. Thou must beleue that it is no moze bread but the bery body of Chapfte fiche, blode, aud bone, euen as he wente here uo erthe laue his cote. f 32 that is bere for tene not pet, I mote not inhowe many places. I prave the what ticipeth all this: Dercis no promyle. The Deucls knowe that Chapfte dred on a ferday and the Tewes also. What at they holpe whereby we have a promple that Chrysteand his body and his blode and all that he dod and lofered, is a facrifice. a raun forme and a full fatiffaccion for our finnes: that god for his fake wel thenke nomoze on them, ef we houe power

In all thyng the primoifes

nomer to repente and beleue.

Holp warkeme thy nke that god rejoyfeth in the bede felfe without any further respect. They thynk . alfo that god as a cruell tyraunte, retoyfeth a hathe Delectacion in our papie takpinge without any fur ther respecte. And therfore many of them marter the selves without cause, after the ensample of Baats preeftes whiche(tit. Begu.rbitt.)cut them felucs to pleafe they; god with all, and as the olde bethen pa gans factificed their chyldren in the free binto their goddes. The monkes of the charterhouse thynke p the bery eatynge of fylhe in it lelfe pleafe god, and referre not the catyinge buto the chaftenpage of the body. for when they have flavne they? bodyes with colde fleme of fofeatynge: pet then woll they eate no flethe and fe them felues befoze thepz daves, we alfo when we offer our fonnes oz boughters a com= pell or persuade them to bowe and professe chastite thonke that the very payne and that rage and bur= nynge whiche they fuffre in abstaynyng fro a make pleafeth god, and fo referre not our chaftite buto our negabours profete. for when wele thoulan= des fall to innumerable dyfeafes therof and to dye befoze they? dapes: yea thoughe we se them breake the commandementes of god dayly and also of be ry impaciency worke abhompnacions agapult nas tute to fhamefull to be spoken of: vet will be not let them mary but compell them to continue fiell with biolence. And thus teache our deupnes as it appe= reth by they; argumentes. He that taketh most pay= ne, lave they is greatest and lo furthe.

The people are throughely broughe in beleue that

The obedpence

the dedein it felte without any further respecte as ueth them pf they be fo longe at churche, og fave fo many pater nofters, and rede lo muche in a tonge whiche they bnoetstande not, og go fo muche a pri= acemage, and taketh fo muche papie, og faft fuch a Superfictous falt, oz observe luche a Superfictous observaunce nepther profitable to hpin felfe nor to his neighbour: but done of a good entent only, lave they to please god with al: yea to hyse the pare thet thynke it a meritozious Dede, when to love they? nevabbout and to fozque bym, whiche thynge is fignified therby:they fludy not to do, noz haue pob er to bo, not thruke that they are bounde to bo it. pf they be offended by bpin. So loze haue our falle prophetes brought the people out of they wyttes a have wapped them in darkenes, and have rocked them a flepe in blyndnes and ianozancy. Rowe is all fuche boctrone falle boctrone, and all fuche fatth falle farthe. For the Dede pleaseth not but as fers forth as it is applied buto our neighbours profite or the tainpuge of oure bodpes to kepe the com= maundemente.

Powe must the body be tame onely, and that is the remedees that god hathe ozdayned, and not by led. Thou must not fozswere the naturals remedy whiche god hathe ozdayned, and bypnge thy selfe in to suche tale that thou shallest eyther breake gods commaundemente oz kyll thy selfe, oz burne nighte and daye without reste so that thou canst not ones thy ske a gody thoughte: neyther is it lawfull to fozsake thy neyghbour and to with drawe thy selfe from seruing hymand to get the into a denne, and live

of a chapften man. fo.r cif. Ivue pdelly profitable to no man but robbynge all men.frafte of farth, and then of goodes and lande a of all he bathe with makinge him befeue in the ppo crefy of the fuperfictous prayers a popeholy bedes The prayer of farth and the dedes therof p fprange of loue are accepted befoze god. The praperts good accordy nacto the proporcion of farth and the Debe accordinge to the mea luce of loue. Pow he that by= beth in the worlde, as monkes call ft, hathe more faythe then the clopfterar. for he hangeth on gob in all thonges. He must trust god to send hom good fpede good lucke, fauoure belpe, a good mapfter, a good neughbour, a good fernaunte, a good wpfe, a good chapma marchaut to fende his marchaundile fafe to lande, and a thousande lyke. Beloueth also moze, whiche appereth in that he Dothe ferupce all waves buto his nevghbour. To prave one for a mo= ther are we equally bounde, a to prave is a thonce that we mave alwayes do, what focuer we have in hande, and that to Do mave no man hore another. Chapites blode hathe hozed be alredy. Thus in the bede delpteth god as ferforthe as we do it epther to ferue our nevabboure withall, as I haue laybe, oz to tame the flethe, that we mape fulfyll the comaun= Dement from the botom of the herte.

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Aud as foz our payne takynge god reiopsethe not therin as a tyzaunte: but pitieth bs as it were mourneth with bs, and is alwaye redy and at hand to helpe bs, yf we call, as a mercyfull father and a kynde mother. Deuerthelater he suffereth bs to fal into many temptacyons and muche aductsite: yea hym selfe layeth the cross of tribulacyon one oure

backes

backes, not that he retopleth in out lozowe, but to Depue fpinicout of the flethe which can none other wple be cured:as the philició and furgion do many thynges whiche are paynefull to the fycke, not that they retople in the paynes of the poze wzetches, but to perferute and to depue out the Difeafes whiche

can no other wyfe be healed.

sotien the prople beleue therfozepf ther do fo muche morkebe fuffre fo much papne. 02 go fo much applacemade that they are lafe, is a falle fayth, for a chapften man is not faued by workes but by farth in the promples before all good workes, thoughe o the workes (when we worke goddys commaunde= ment with a good well, a not workes of our owne imagination ) declare that we pre lafe and that the fpirite of hym that hathe made vs afe is in vs:pea and as god throughe preachpinge of farthe dothe purge and justific the berte, even fo through woz= kinge of bedes dothe be purge and fullifie the mem bies, makyinge be perfecte bothe in body and foule after the lykenes of Chapfte.

chrifte ma neb theepp.

Daluació is within be

Repther nedeth a chapften man to runne bether neverb'notto or thether, to Kome, to Dierulalem, or laynt James goo appigeis og any other pilgremage fer og nere, to be laued ther by, or to purchace forgeuenes of his fpnnes. for 8 chipften mannes belthe & faluacion is within byin: euen in his mouthe. Roma.r. The worde is nyghe the, even in the mouthe and in thene bette, that is & worde of fapthe whiche wepreache fapthe Paule. If me beleue the promples with our hertes and con felle them with our moutheg, we are lafe. Chis is our helthe within bs. But howe Gall they beleue chat

of a chapften man. fo.rciti. that they bere not. And how that they here without a preacher farthe Daule Roma .r. for loke on the promple of god and lo are all our preachers dome. Di pf they preache them they to fauce them and leuen them that no flomake can broke them nor fino any lauer in them. for they painte be luche an eare confestion as is impossible to be kepre, and moze im Confestion. possible that it shulde stande with the promples and cestamente of god. And they toyne them penaunce, as they call it to fast to go pylgreinages and gaue fo muche to make tatisfaction with al. They preach thepz maffes, thep; metites, they; pardons, they; ce= remonves and put the promple cleane out of poffef= fion. The worde of helth and faluacion is nygh the in the mouth and thene bette farthe Baule. Pape laye they, thy laluacion is out faythfull eace. That worke they is they holde, therby knowe they all fecretes, ther = recason tho, by mocke they all men, and all mennes wyues and rowe colene beavle knyaht and lauver loide and kyuge, and be= trape all realmes. The byfhops with the pope haue a certapne conspircton and secrete treason agapuste the whole worlde. And by confession knowe they what kynges and emperones thynke if oughtebe agapuft them, bo they neves fo evel, then move they they captynes to warre and to fught and genethe pardons to flee whome they well have taken out of the wave. They have with falched taken from all kynges and emperours they ryghte and duettes, which nowe they caul they fredomes, liberties and pxueleges, and have pernarted the ordenauce that god lefte in the world, and have made every kynge fwere to befende they falled agaynfte they owne felues.

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upages,

arnger be felues. So that nowe pt any man preache goddes swalle to b wolde tribly and sewe the frevome and libertie of not buto the the foute whiche we have in Chtpfte, oz entende to reflore the kynges agapue buto thepr duties and ryante and to the rowne and auctorpte which thep have of god and of hadowes to make them kinges in bede, and to put the worlde in his order agapne: then the kynges delpuer they? (werdes and auctory te bato the proceetes to dee hom. So Dionken are they with the wyne of the whose.

thep preches co ether be undib.

The texte that foloweth in Paule well they hap some mail ly laye to my charge and others. Howe Chall they preache except they be feute, farth paule in the fard Cente to erpo p.to p Komapnes. We wpl thep lap are p pope, cars dynals, and by hoppes all auctoryte is ours. The fccipture pertagneth buth be and is our possession. And we have a lawe that who foeuer prefume to preache without the auctorite of the bylhoppes is excommunicatin the dede doynge- Whense therfore half thou thone auctorite well they fave. The olde phareles had the fcripture in captinite lyke wrie, & ared Chipfte by what auctorite doeft thou thele thonges: as who fhulde fave. we are pharples and thou arte none of ont ozder noz haft auctozite ofus Chipft ared them a nother gestion and so will 3 Do out iporrites. who fent you. God : Aay he that fenre of god is feute of god, fpeaketh goodes worde. Johun.iti. Rowe speake pe not goddes worhe, nor any thynge faue pour owne laws made-cleane contrary buto goddes worde. Chapites apostles preached Chapite and not them felues. Dethat is of the truthe preas chety the truthe. Powe ve preache no thonge but

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awe to kn el ode wo who is not.

of a chapiten man. fo.critif. lyes, and therfoze are of the deupls the father of all lpes and of him art pe fente. Ind as foz inpne aucto tite ozwho fente.me. I repozte me bnto my workes as Chapfte John the fpfte, and alfo tenth chapter. Afgoddes worde beare recorde that I lape trouth who chulde any man doute, butthat god the father of truthe and of waht hathe lente me as the father of ives and of backenes bathe fente you and that & fpirite of tructh & of lyght is with me, as the fpirie of lyesand of Darkenes is with your 18y this meanes thou well that every man be a preacher, well they lave. Pape betely, for god wyll that not, and therfore well Itt not no more then I wolde that e mo ma may uery man of London were maple of London, of eue he that to cal ty man of the realme kynge therof. god is not the led and fente auctour of diffencion and strife but of brite & peace and of good order. I wyll therfor that where a cons gregacion is gathered to gather in Chapfte one be thosen after the rule of Paule, and that he onelp preach, and elles on man openly: but that every man teache his housholde afterthe same Doctrone. But of the preacher preach falle: then who foeuers herte god moueth, to the same it halbe lawfull to rebuke and improve the falle teacher with the clere and ma nyfest scrypture, and that same is no doute a trewe prophete lent of god. for the ferpture is goddes & thepas that beleue and not the falle paophetes.

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acrament is then as moche to fate as an holi Migne. And the factamentes whiche Christ og Dayned preache goddes worde buto bs and therfoz tuftifie and ininifer the fpirite to them that beleue as Paule throughe prachpage the gospell

was

was a minifter of ryghtoulnes and of the fpirite bn to all that beleucohis preachpinge. Dome certemo nies are no facramentes, but superfictoufnes. Chai fes facramentes preache the fapth of Chrift as his apolites byd and therby tuftifie. Antichaiftes dome ceremonie spreache not the farthe that is in Chaift as his apolites our mylhapes a cardinals doo not. But as Antychapites bylhopes are ordanied to kell who focuer preache the trewe farthe of Charle lo are his ceremonyes ordayned to queche the faith

The dyacren whiche Chapites facramentes preache. And hereby true Cacrame mayft thou knowe the opfference betwene Chapftes es and falle lygnes og facramentes and Intichapltes francs og ceremontes that Chapites francs fpeake and Anti-

chivites be bonime.

Dereby feelt thou what is to be thought of all other ceremonics as balowed water, breade, faite, bowes, belles. ware, alles, and so forthe, and all o= ther dylaplynges a of aptiplage, and all maner con suracions, as the coturing of churches and church pardes, and of alter flones, and fuche lyke where no promple of god is there can be no farthe noz fullifi= enge not forgeuenes of lpnnes. for it is moze then madnes to loke for any thynge of god fane that he hath prompfed. Howe ferre he hathe prompfed fo fetre is heboude to them that beleleue a further not stateh with To have a faythe therfore of a trufte in any thonge where god hathnet prompfed is playne poolattre and a wortheppinge of thene owne imaginacionin ftebe of god. Let bs le thy pythe of a ceremonte oz two to judge the reliby. In conjuryinge of holy wa ter they praye, that who locuer be spanished thet to

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out gebbes premile is ib olaters.

of a chapften man. fo.rcb. map recepte beith aswel of body as of soule, a inke mple in makynge holy bread, and lo forth in the co turacions of other cetemonyes. Qo we we fe by Dat ly experiens'that halfe theyz prayer is buherd. for no man recepueth belthe of body therby . Ro more of lykelyhode do they of fonle, pea we le also by era perpence that no man recepueth helthe of foule ther by. for no man by fprynkelyng him felfe with holy water and withe eatprice holy bread is more mercy full then befoze, oz fozgeueth wzouge, oz becometh at one with his enemp,or is more pacient and leffe couetous and to forthe. Which are the fure tokens of the foule helthe. bleffpnge.

The preachee allo that the wagynge of the byf= fhoppes hande ouer be bleffeth be and puttethe a= wave oure fpnnes. Are thefe werkes not agaynfte Theyst: How can they do more Chame buto chattes bloder foz pf the wagynge of the byfhoppes banbe ouer me be lo precious a thy nae in the lyaht of gob that I am therop bleffed, howe then am I full blef= fed with all (picituali bleffpnge in Chapit as Baul farthe Cphe.t. Dapf inp fpnnes be full Done aware in Chapite. Bowe temanneth there anvito be Done a wave by fuche phantafyes cothe apostles knewe no waves to put awaye fynne ozto bielle bs but by pze thonge Chapite. Daule Capth Galat.it. pf toghtouf= ues come by the lawe, then Chapite oped in bayne. Alco bieffe Do opfpute I here. If bleffynge come by the wag : bo. page of the my fhapes hande, then bred Chapfte in barne, and his deth bleffed be not. And alrticafoze farth Baul, pf whyle we feke to be tuftiffed by chafft we be founde pet lynners (fo that we must be just pft

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monistre of sinner Do opspute I here. It whose we seke to be biesed in Chepst we are yet undessed and must be diesed in Chepst we are yet undessed and must be diesed by the waging of the bishops hade, what have we then of Chepst but curse. Thou witt save. When we come first to the fapthe, then Chaist forgeveth us and dieseth us. But the sinnes which we after warde committe are forguen us through suche thinges. I answere. It any man repent truly and come to the fapthe and put his truste in Chaist then as ofte as he synneth of stapste, at the sight of the herte is his synne put awaye in chapstes blode. For Chapstes blode purgeth ever and blesseth ever for John sayth in the seconde of his syste public.

This I wapte buto you that ye frime not. And thoughe any man fynne ( meanynge of fraylte and fo repente) vet have we an advocate with the father Telus Chapite which is tratoule, and be it is that obtarneth grace fozour lynnes, and Bebre. bii. it is wayten. But this man (meanpinge Chapfte) because be lafteth og abydeth euer, hathe an euerlaftynge preesthode Therfore is beable also ever to fauethe that come to god throughe bem levuge be euer ly= weth to make interleffion foz bs. The brihops ther foze ought to bleffe be in preachinge Chapfte, and not to deceiue be and to barnge the cutte of god bp on be with waginge theiz bandes ouer bs. Topze ache is they butie onely and not to offre they fete to be kylled og tellpeles og ftones to be groped. 200 efele allo brierperpence that after the popes, bilhops or cardinalles bleffpnge we are no otherwife opfpo led in our foules then before.

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Let this be lutte cpent as concernynge the lacra= mentes and cercinonies. with this proteffació, that pf any can lage better or improue this with goddes cio of the an morde, no man hal bebetter content ther with then con. 4 for I feke no thonge but the trouthe and to malke in the lyabt. A fubmytte therfoze this worke and all other that I have made of hall make (vf god wyll that I Mail moze make ) bnto the iuda e= mentes, not of them that furpoully burne al trueth. but to them whiche are redy with goddes worde to correcte, plany thyinge be layor ample and to fut= ther goddes worde.

I wyll talke a worde or two after the worldely inploome with them and make an ende of this mas ter. If the facramentes tultifie, as they lave. I bu= Derftande by tuftifienge fozgenenes of lynnes. The Do they wronge buto the faccamentes, thas muche as they robbe the mofte parte of them through cou fellion of they effect and of the cause wherfore thei were ozdavned. for no man mape recepue the bodp of Chapte no man may marpe no man mape be op led or an eled as they calle it, no man maye recepue orders, excepte he be fratte Chreueu. Dowe when the frines be forgeuen by Chrefte afore hande, there is nought lefte for the factamentes to do. Then wyll answere that at the left wave they encreace grace, & not the facrametes onely, but also beringe of maffe matens, and euenfonge, and recepupnge of holp wa whatgraces ter, holy bread, and of the by Moppes bleffynge and fo forth by all the ceremonies. By grace I budet= stande the fauoure of god, and also the gyftes and workinge of his spirite in bs, as love, kynones'pa= cience Pitti.

what not on thou halt herde lo many malles, matens, and enenth grace, and longe, and after thou halt recepted holy byed holy
what not on thou halt herde lo many malles, matens, and enenth grace, and longe, and after thou halt recepted holy byed holy
what not on the bythoppes bleffynge og a cardynals

water, and the byshoppes blessinge of a catopnals of the popes, of thou walte, thou be more kande to the neighboure and love hom better then before, of thou be more obedpente but the superiours, more mercyfull, more redy to for gene wronge done but the more desposes the worlde, and more a thurst after spiritual thanges, of after that a preste hathe take order he be lesse conetouse then before: It a waste after so many and ofte palgramages by more chast, more obedies but her husbande, more kinde to her maybens and other setuauntes. If gentyllemen, known and other setuauntes. If gentyllemen, known have say so of the days superious after they have sayde so often dayly setuals withe they chapellagues, known more of Chrystethen before and can better skyll to rule their tenauntes, sub

wish thrive tectes and realines thry kenly then befoze, and be coperate good genetente with they; duties, then do suche thry nges ensured they are they are they are also grafe, pf not, it is a lye. Whether it be so apellar as a crease grafe, pf not, it is a lye. Whether it be so the last make of name I report me to experience. If naye them not so have any other enterpretacyons of instances and to say the same of the same o

Ceruice a'one whele they.

Attenge orgrace I pray them to teache it me. For I wolde glad ip lerne it powe late by go to once purpole agapne.

Of myracles and worlhypenge of lapates.

Antichzyste

of a chaffen man. fo.tcbi. Attchaifte Chal not onely come with tp= enge lygnes and difgpled with fallbed out allo with lyenge myracles & won= cles brameto oers, sapthe Daule in the sayo place. it. Chin

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Theffa.tt. All the true myzacles whiche are of god are hewed (as I aboue reherled) to mo= ne ba to here goddes mozde, and to fablpfhe oute farthe therin, and to conframe the truthe of goddes promples, that we myght with out all boutpuge be leue them. for gods word through farth birngeth the fpiritein to our bertes and alfo lpte.as Chipfte farthe John. bi. the wordes whiche I Cpeake are fpirite a lpfe. The worde allo purgeth us and clen feth vs.as Chapte fapth John.rb.pe ate cleane bp the meanes of the worde. Daule farthe.t. Timot.if Die god, one mediatoz (that is to fare, aduocate, intercelloz,oz an atonemaker)betwene god and må theman Chapft Telus which gaue hom felfe a raufon forall men. Deter farth of Chaile Bet.iii. Aep= ther is there helth in any other:neyther pet also any other name geue bnto me wheri we muft be faued. So nowe Chiplt is our peace our redepció og raun fon for out fonnes, out tyghtoulnes, lattifactio and all the promples of god are pe'a Ame in bym,ii. Coz i. Ind we for g great & infinite loue which god hath to be in chapite, loue hym agapne, loue alfo his law es, and love one a nother. And the Dedes whiche we benceforthe Do, Do we not to make fatisfaction or to obterne heuen: butto locoure out nevabbout to tame the flethe that we mave wate perfecte & fronge men in Chapfte, and to be thankefull to god agayn for his merty, and to glorifie his name. P.itt.

Contrary

fatte miras eles brine fro हिम्द्रभू हो.

Ontrary byle the mytacles of Antichrifte are done to pull thee from the worde of ged and beleuvnge his promples, and from Chavit and to put the trust in a man, or a cerea one wheren god des worde is not. As lone as goddes worde is beles ued that farth fprede abrode then feace the inizacles of god. But the myzacles of antychapfte because they are wasuabte by the denyil, to quenche the farthe, growe darlye mozee and moze: nerther hal cease butpli the worldes ende amonge thiem that beleue not goddes worde and promples.

Seeft thou not howe god loofed and fent forthe all the deuplies in the olde worlde amonge the bethen or gentyles, And howethe denyls wrous a hre myracles and spake to them in every ymage? Quen fo hall the Denpl worke fallbeed by one craft or a notifer butpil the worldes ende amonge them that beleue not goddes worde. for the judgemente and damphacyon of hym that hatheno fuste to be= te the trouthe, is to herelyes and to be flably (hed and grounded therin throught falle myracles, and he that well not fe, is worther to be blende, and he that by dueth the spirite of god go from bymis woz thy to be without hom.

Daule. Deteraud all treme Ipoffles preached Chapfte onelp. And the myacles opd but confyame and fablyfice they? Pzeachynge , Aud thole e= uetlafting prompces and eternauli testamente that god had made betwene men and hom in Chapftes blode, and the my acles opd testyfie also that they were trewe letuauntes of Chrifte.

Daule pzeached not hym felfe, he taughte not

of a chapften man. fo.rebill. any man to trufte in hom or his holynes, or in Deter of in any ceremonic but in the promples whiche god hathe (worne onely yea he myghtely respsteth alliuche falle bottyne bothe to the Corputhyans Galathiens, Cohesians, and every where. If this be that teat be trame (as it is treme and nothunge moze tremer) in a fainties that pf Daule haode preached him felfe, og taughee fale prophite any man to beleue in his holynes or mayer, or in any thonge, fauvage in thepromptes that god hath made and swozne to geue be for Chapftes fake, he had bene a falle prophete, who am not Talfo a falle prophete. pf I teache the trufte in Daule or in bis holynes or prayer or in any thyinge lave in goddes worde as paule dyd.

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At Daule were bere and loued me ) as he loued them of his tyme, to whowe he was fenter, and to whome he was a feruanut to preache Charft) what good coulde he doo for me, wpfthe me, but preach Chapit and prave to god for me to open myne herte. to geue me tys fpirite and to bapage me bato the full knowlage of Capple bnto whiche porte or ha uen, when I am ones come, I amas fate as Paule felowe withe Paule topute herte with Paule of all the preomples of God, and Goddes truthe heareth my prayer as well as Paules. I also nowe coulde not but loue Daule and wolfhe hom Good, and prape forhim, that god wolde ftrengthe hom in all his temptacpons and geue him bictory, as he wolde doo forme.

Reverthelelle there are many weake and yonge consciences all wapes in the congregacyon whiche mulbe berau they that have the offece to preache ought to teache bicepued.

and

and not to decepue them.

The Coleleua te com to the Chille,

Dobat prayets prape oute clargrefor be bbis he propenor the floppe bs and exclude bs from Chavite and that we migh feke all the meanes posible to kepe by from knows knowlage of ledge of Chapfte. They compell bs to hyze freres. monkes, numes, chanons and preeftes, and to bre they abhompnable merptes, and to hoze the farns tes that are beed to prave for bs. for the bery lapn= tes have they made byselvinges alfo : because that they offeringes come to they profite. What pray all those that we mpghte come to the knowlage of Chapftelas the apolites dyd: Pave bereip foz it is a playne cafe, that all they whiche enforce to kepe bs from Thanke, praye not that we myabte com to the knowlage of Thavite.

And as for the farntes (whose praper was when they were a lyue that we myaht be grounded, flas blothed and freegthed in Char De onely) of it were of god that we Muldethys wrie worlhyppe them contrarpe buto thepr owne doctrone. I drae be bel= de to affrime that by the meanes of they? prapers we thulbe hatte be broughte longe a goo bnto the knowlage of God and Chapfte agapne, thoughe that thefe beaftes had done they? worlte they coude

to let it.

Lete bs therfore fette oure hertes at refte in Chapite, and in goddes promples, for lo I thynke it befte, and lette bs take the fantes foz an eram= -ple onely, and lette bs Doo as they bothe taughte and dud.

or be Capates ate but anen Sample.

Let be fette gods prointles before our eyes, and Delyze hom for his mercre and for Chaptes lake to

fulfyll

of a chapften man. fo.rebiih fulpil them. And he is as true as cuer he was, and well bott as well as ener he dod, for to be are the promples made as well as to them .

More ouer the ende of goddes myracles is good, the ende of thefe myjacles are eupll. for the offernges offerindes whiche are the caule of the mysacles Doo cantethe mys but inpupiter any mayntagne byce, fpine, and all abhominacion, a ar geuen to the that have to moch To that for bery abundaunce they fome out they? owne hame and corrupte the whole world with the

Benche obtheva frithpnes.

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Therto what foeuer is not of forthe is frine Romanozum. ritic. faythe cometh by herpinge gods des worde Romanozum . r. 200hen nowe thou falt= eft or boeft any thonge in the worldpre of any lapne beleupnge to come to the fauoure of God or to be faued ther berf thou have goddes worde, thenis it trewe farthe and Gall faue the. If thou have not gods worde, then is it falle farthe superficiousnes: and poolatry and dampuable fpnne.

Alfo in the collectes of the farntes with whiche we prave god to faue by throughe the mervtes or deferunges of the farntes (which farntes pet were not faued by they owne deferunges them felues) we lave Der Chaiftun dominnm nostrum, that is

for Chapfte our lordes fack.

ace savesaue be good lorde throughe the savn= tes merptes toz Chapftes fake. Howe canhe faue bs throughe the farntes merptes for Thirftes fake and fo; his defetupugemerptes and loue: Take an example. A geutyll manfaythe bntome I wyll do the bttermost of my power for thee, for the loue. whiche ..

which Jowe buto the father. Though thou haft ne uer done me pleasure, pet I loue thy father wel.thy father is my frende and hath Deferued that I boalt that I can for the, and fo forthr. Dere is a teltament and a promple made buto me in the loue of my fas ther onely. It I come to the lapde gentyll manin the name of one of his feruauntes whiche I neuer fame neuer fpake with, nepther haue any acquayn taunce at all with, and fave. Sp2 T prape pou be good marfter buto inc in fuche a caufe. I have not Deferued that he fould fo do. Beuertheleffe T prave vou do it for luche a leruauntes lake : pea 7 prape you for the loue that you owe to my father Do that for me forfuche a feruauntes fake. It I this wyfe made my peticion, wolde not men thynke that I come tate out of faynte Datrykes purgatozye, and had lefte my wrttes behynde me. This do we.fo: the testamente and promples are all made buto bs in Chapite. And we delpze god to fulfyll his promy= les for the fauntes fake: pea that he wyl for Chriftes lake do it for the lapntes lake.

They have also marters whiche never preached an fuch mer goddes worde, nepther dred therfoze:but foz preuepes marure leges and leberties whiche they faltty purchaled contrary buto goddes ozdinaunces, yea and fuche fanntes thought they be deed, per robbenowe as fall as cuer they byb neyther ar leffe couetous now

goos wines then when they were a lyue.

I donte not but that they woll make a fagnt of not his moid mp lozde Cardinall after p deth of bs that bea liue and knowe his jugglynge and crafty conneyaunce and well hapne bein glozioully, for his myghtyly defendpinge

ters at the po and notgods For maript Ipan fetha mpen:Wer: nouis b mot that tellifetb of a chapften man.

fo.c.

befendynge of the ryght of holy churche, ercept me be diligent to leve a commemoracion of that Ain-

roth behynde bs.

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The reasons wher with they proue they boctry= ne are but flelhsly aud as Paule calleth thein, enty The reafont fonde wordes of mannes woldome, that is to wete, make for the fopbiltry and braulynge argumentes of men with worderpris corrupte myndes and destitute of the trouth, whose solued god is they bety, buto whiche poole who locuer offereth not, the fame is an herytyke, and worthy to bebiente.

The farnte was great with god when he was a lyue, as it appereth by the miracles which god frem ed for hom he must therfore be areat nowe fave they This reason appereth woldome, but is very foly th nes with god. for the miracle was not bewed that thou hulde put thy truste in the faynte but in the worde whiche the fagnte preached, whiche worde ve thou beleuedest it, wolde saue the as god hathe pro myled and fwome, and wolde make the alfo areat with god as it dyd the farnte.

If a man haue a mater with a areat man or a konge, he must go forthe buto one of his meane fer uauntes and then hver and hver tylt be come at the konge. This entplynge argument is but a blynde reason of mannes write. It is not lyke in the kying dome of the worlde, and in the kyngdome of god

and Chapfte.

with krnges

with konges for the mosteparte we haue none and soo acquaphtaunce nepther promife. Thei be allo moft comunely mercyles. Dozeouer pfthey promife thet are yet men as bucouftant as are other people and

as butrewe. But with god, pt we haue beleue we ar accounted and haue an open ware in buto bym by the Doze Chapft which is neuer Butte but through bubeleue nepther is there aup porter to kepe any man out. By hym faythe Paule Cphe-it. that is to fave, by Chapfte we have an open wape in Unto the father. So are pe nowe no moze fraungers and fo reners (faithe he but crtefens with the farntes and of the houshold of god. God hath alfo made bs mo mple and hathe fwozne: pea hathe made a testament or a couchaunte and hathe bounde hym felfe, and hath fealed his obligació with Chapftes blode and confirmed it with mizacles. Beis also merciful and kyfide, and complayneth that we wyll not come bn to hom. De is mughtre and able to performe that he prompfeth. De is treme and can not be but treme, as he can not be but god. Therfore is it not loke with thekyngeand god.

We be spiniers sape they, god wyll not here be. Beholde howe they see from god as from a typaunt wetcylesse. Whom a man counteth most mercyfull but ohym he sonest seeth But these teachers date not come at god, Why: for they are the chyloren of Cayn. If the sayntes sone whome god hateth, then god and his sayntes are deuyded. When thou pray est to the sayntes, howe do they knowe excepte that god, whome thou countest mercylesse, tell them: It god be so cruell and so hateth the it is not lykely by the wyll tell the sayntes that prayes buto them.

Ehipft ie no

When they fave we be fonners: Jaufwerethat Chapit is no fonner, faue a fatifiaccion, and an offerpuge for fonne.

Take

of a chapften man.

fo.ci.

Auid .

Take Chapste from the sayntes and what are theye what is Paule without Chapste: Is he aug thynge saue a blesphemer, a persecuter, a murtherer

and a feder of chaptes bloude:

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But as lone as be came to Chapftehe was no more a fpner but a manyfelter of tyahtoulones. De mentenotto Kome to take Benaunce boon bom. but wete and preached buto his bretherne the fame mercy whiche he had recoured fre, without Dovuge penaunce or hiryng of farites or of mockers or fre Moze ouer pf it be goddes 200 orde that thou hulbe put the trufte in the farntes mervtes or prav ers then be holde. for goddes morde hall befende thee and laue thee. If it be but thene owne reason then feare. For god commaundeth by Movles Den teronomien.rii.fapeuge: What I commaunde pou that observe and doo, and put no thrnge to, noz take oughte ther fro : Pea and Doples warneth Straptly in an hundred places that we doo that ones lp whiche God commaundeth, and whiche femeth good and ryghteoufe in his lyghte, and not in oure owne fpghte, for nothynge byngeth the wrathe of god fo fone, and fo fore on a man as the poolatri of his owne imaginacyon.

Last of al thele argumentes are contrary to the argumentes of Christe and of his apostles. Chryhe disputeth Luke.ri. sayenge: yf the sonne are the facther bread, wyll he geue him a stone: or yf he aike hi fyshe, wyl he geue hym a serpeter so furth If ye the sayes he whiche are euglican geue good gyftes to pour chyldren, howe moche rather shall your heuce in sather geue a good spirite buto them y alka him

Aud a lyfell befoze in the fame chapter he faythe. Te a man cam neuer to out of feafou to his nevghbour to bozowe bread : euen when he is in his chambre & the bose thet and all his feruauntes with hom. Aes uerthelelle pet pf he contenue knockenge and playenac he well tyle and acue him as moche as be ne= beth, thoughe not for loue, pet to be tod of hom that he mape have refte. As who finide lape, what woll god boyt a man prage bym: leinge that prater ouer cometh an enell man: Alke therfore ( faythe be) and it hall be genen you, feke and pe hal fynde, knocke and it Mal be opened bnto you. Ind Luke. rbiti.he putteth forthe the parable or similitude of the wyce ked indge whiche was auercome with the impoze tune prater of the wedowe. And concluded latenge. Dere what the wycked judgedyd Ind hal not god auenge his electe whiche crye bato bim nyahte and Dave : 30 hether therfore we complaye of the intol= lerable oppression and persecucion that we sofre.or of the felthe that combeth and respsteth the spirite god is mercyfull to here bs and to helpe bs. Decft thou not also how Charft cureth many and caffeth out dettels out of many buspoken to, howe shall be not helpe pf be be defreed and fpoken to.

whe the olde phareles, whole nature is to depute frances from Chill, asked Chepste why hedpo eate with publicanes and spaners. Chepst answered that the whole neded not & philiciou but the speke Chat is, come to have conversacion with synners to helethem. He was a gyfte geven but o synners and a treasure to payethey; dettes. And Chepste sente the complaynyinge and design of the

prophete

Thipfe is a apfrege it to

of a chipsten man.

prophete. Deas layenge, goo and letne what this God loueth meaneth, I delyte or require mercy and not lacrify mercy.

ce. As who Unidlay, ye pharyles loue lacrifice and offeringe for to fede that god your belyes with all but God commaundeth to be mercyfull. Spuners I pocities to are ever captures and a praye but the phareles a proceptes, for to offer but o they, belies, and to by merptes, paedous and forgenenes of synnes of the.

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tepête, chilf hath made fatiliacció for be all tedp.

God so loued the worlde, that he gave his only some, that none that beleve on hym Anid perpa, but Auso have execually ng lyve. For god some not his some in to the worlde, to condemne the worlde, but that the world thorow him myght be saucd. He that beleveth on hym hall not be damued, but he go beleveth not he is dawned all tedp. John ist.

And therfore feace thep themawaie from Chrift in

argumentes of they bely wploome. for he that re-

ceaueth forgeuenes tree of Chritte wil by no torge

uenes of them I came (fapth Chafft)to call, not the

tratemes but & linners buto repetaunce. The pha

tples are tpahteous & therfore haue no parte with

Chaift netber neade they for thei ar gods the felf &

fauars. But finers & repête partaine to chafft.pf we

Paul. Roma. v. layth. Because we are sultyfyed thosow faith, we ar at peace with god thosow faith we are peace in god thosow our losde Jesus chapse that is because that God, whiche can not spe, hathe prompsed and swome to be mercyfull but o by and to forgue by for Chaistes sake, we believe and are at peace in our consciences, we runne not hyther thyther for pardon, we trust not suthis frere nor &

D.1.

monte

monks nepther in any thynge lane in the worde of God only. As a choid when is father threatnesh his for his faute, hath neuer rest, tyl he heare the worde of mercy a forgenenes of his fathers mouth agapu but as sone as he heareth his father lage, goo thy wayes, do me no moare so. I forgene the this faute then is his hert at rest, the is he at peace, then runs neth he to no man to make intercession for hym. De ther though ther come any falle marchande saying, what which thou grue me and. I will obtain parton of the father for the, well he suffre him selfe to be begyled, no he will not bye of a well for & which

his father hath quen bim frely.

At foloweth, god letteth out his loue & he hath to be, that is he maketh it appere, that men may pe ceue loue, pf thei be not moare the flocke blinde. In as much fatth Daul as while we werre pet frnners Chaift died for bs. Duch moare now latth be (leig we are tustified by his bloude ) that we be preferued from weath thosow hom. for pt when we were enes mpes we were reconfried to god by the deeth of his fonne:much moare feinge we are recoliled we hall be preferued by his lyfe. As who chulde fare of god loued be when we knew him not, much moare los weth he be now we know him.pf he were mercpfull buto be while we hatch his law much moare mer= cptull well he be now, leynge we loug it and delpje Grength to fulfpl it. 3nd in the. bui, he argueth. pf god spared not his owne fone bur gaue him fo; bs all , howe halt he not wyth bym geue be all thena mes allo:

Chapit paged John, thii, not for the Apollies only

only but also for as many as Mulbe beleve thorow they, preaching and was herd, what soever we aske in his name the father grueth vs. Joh. rvt. Chipse is also as mercyfull as the sayntes. Why go we not street; way but o him: Userely because we feale not why we come the mercy of god nether beleve his trouth. God wil not to Chip at the lest wave (saye they) heare vs the soner for the sayntes sake. Then south he the saynte better then Chipse a his owne trueth. Heareth he vs for h sain tes sake. To heareth he vs not for his mercy. For me vices and mercy can not sonde together.

finally of thou put any trust in thyme owne deades of in the deades of any other man of any saynt, the manyshyst thou the trouth mercy and goodness of God. For pf god toke but thy workes or but o g workes of any other man or goodnes of the saynt: they doeth not he all thynges of pure mercy and of his goodnes & for the truethes sake whych he hath swome in Chipst. Now sayth paul in the last to Titus. Pot of the ryghtnous deades whiche we dyd:

but of his incep faued he by.

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Dur blynde disputers wyl say, pf our good dea des justifye be not, pf God loke not on oure good deades neyther regard them not love be the better for the what neade we to doo good deades. I ans swere God loke th on our good deades and loveth on our good them, pet loveth be not for their sakes. God loveth process, be syste in Chryst of his goodness and mercy, and powseth his spatte into be, and geveth be power to do good deades. He because he loveth be, he soage weth his our engli deades which wee do of stayles.

D.li.

not

not of purpole of tof the nonce. Dute good deades
do but teleptie only that we are tultefred and belos
ued. For excepte we were beloued and had gods spp
tite we could neyther doo not pet consent buto any
surpetitus good deade Antichtill turneth the rotes of the trees
turneth per by ward. De maketh p goodnes of god p brauches

ter Anty chaystes doctrine, a moue god a copel him to be good again for our goodnes sake so must gods goodnes spig out of our goodnes sat bereli gods goodnes is & rote of all goodnes a our goodnes, yt we have an is spigeth out of his goodnes. A saics

oz chartte I haue habüdantly weytten in my boke of pinttyfyeg of fapth. Acuer the later that p mayte le what the prayers and good workes of our mokes a freres and of other goodly people are worth, I woll speake a worde or two and make an ende. Paul sayth. Balathi. iti. Bil pe are the sonnes of God thorow fayth in Jelu christe. For all pe that are baptyled haue put Christ on you (that is pe are become Christ himselfe) There is no Jew (saith he) In this we neither grebe: neither bondage nor free neyther mare one as go nor net woman; but pe are all one thynge in Christ Is

there is neyther father, not sonne: neptper Master:
not secuaunt: nepther hulbande, not wpfe, nepther
kynge, not subjecte: but the father is the sonnes self
and the sonne the fathers owne selfe, and the kyng
is the subjectes owne selfe, and the subjecte is o kin

In this we neither grebe:neither bondage not fre: neyther ma are one as go net woman; but pe are all one thynge in Charst Je erequalibelo (u. In Chaist there is neyther frech not english; but bed sabiffer the frenchman is the englyshmans owne selfe, and the englysh the frenchmans owne selfe. In Charst

bawards.

ges

of a chaiften mans fo.d.titt. acs owne felle, aud fo forth. Jam thou tht felle and thou art I mi felfea ab can be no nere of kpune, we are all the connes of God all Chapftes feruauntes bought to his bloude & enery manto other Chaift his owne felfe. Ind Collo.iff:pe haue put on p new ma which is tenued in the knowleag of God after opmace of him p made bi(that is to lay chill) whet is (laith he) neyther greke noz Hewe, circucifion, noz bicircucilió barbarus og lithia bod og fre but chatt ghant is an is al in all thynges. I loue p not now because thou to a chieften art my father a halt bone fo much foz me oz my mo= ther and halt borne me and geue me Inche of thy bre ftes (fo; fo do Jewes and Saracenes ) but becaule of the great loue that Chapft hath hewed me. I fer ue the not because thou arte my matter or my king. for mi hope of rewarde or feare of paper, but for the love of Chapit. for the childerne of farth are buder no lawe, as thou latt in the piftles to the Romains to the Balathiang, in the fpalte to Timoth.but are Thechitaren fre. The sparte of chaift bath waptten the lpuelt law heatlones of loue is their hertes which Datueth them to worke mede no tame of thep; own accorde frely & willpingly, for the great them. loues fake only which thep fe in Chapfte, and therfore nede they no law to copel the. Chaplis al in al thinges to them that beleue, and & caule of alloue we are al che Daule laith (Epbe. bt) leruauntes obete buto pour nie c.euaun carnal of flethly mafters with feare and tremblige, tes one fare in lynglenes of ponte bettes as buto Chapite e not with the feruyce as men pleafers:but as the feruat tes of Chapfte: Doinge the well of Bod fao the bette euen as though pe ferued the load and not me. Ind temembre what loeuer good thinge any man doeth that D.111

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that that he recepue againe of the lorde. whether he

be bonde or fre. Chapfte thus is all in all thonges a caule of all to a Chrifte man. 3nd Math.rrb. laith Chapite: in a smuch aspe haue Done it to any of & left of thes my bretheene vehaue done it to me. 3nd in as much as pe haue not done it bnto one of fleft of thefe re have not done it to me. Bete lepft thou p we are Christes brethren and ene Christe him felfe. and what so euer we do one to a nother that doo we to Chapfte pf we be in chapfte we worke for no word ly purpole, but of loue. As Daul fayth.ti. Contint.b. The love of chipft compelled by (as who fould fap we worke not of a flelly purpole) for(lapth be) we knowe benlforth no man flelly:no thoughe we once knew Charft flelly we do fo now no moare. We are other wife monded, then whe weter de the his (wer De to fught for Christ. we are nowe ready to fuffre wethnothis with Chaple and to looke lyfe and all for our bery wollding no enempes to baping them to Chaile, pe we be in chail mother we are minded lyke bnto Chaifte, whiche ane mos thinge flelly og after the woll of the fleche, as thou layl Wath. tti. when one lapo to hym. Loo thy mo ther and the brethern fronde wethout Delegange to speake with the. De answered, wbo is my mother & who are my brethern. And Aretched his hande ouer his disciples farnge:se mp mother a mp bzetherne. for who focuer doeth the well of my father whiche is in heue, the fame is my brother my foffer and mp mother. De knew not his mother in that the bare hi but in g the byd the will of his tather in beuen. So now as god the fathers wol a comaundement is all

to Chapft euen fo Chapft is all to a Chapften man.

Chailes:

of a chatften man. fo. C. W. Chipfe is the cause why I loue the why I am re= by to bothe bittermost of my power for the . & why A praye for the. And as longe as the caufe abrocth, fo longe lefteth the effecte euen agit is al mave bay. folonge as the fone Mineth Do therfoze the worft as tonge as thou canft buto me: take away my goodes: take a chith abibeth maye my good name: pet as loge as Chapfte remay neu manto: neth in myne herte, fo longe I loue the not a whyt weih. the leffe and fo longe artethou as dere buto me as mine own foule, a fo log am I ready to do the good for thone empl a folog I pray for the wal mone her te. fozchzilt Delizeth it of me & hab Diferued it of me Thine bukindnes copared buto his kindnes is no thig at al, pe it is (walowed bp. as a little fmoke of a mightie wynde, and is no moare lene oz thoughte bpon. Dozeoucr that eupli which thou dopft to me Trecepue not of thyne hand, but of phande of god and as Gods (corge to teach me pacpence and nurs toure me. Ind therfoze haue no caufe to be angrt to the moare then the chrid hathto be anare with his fathers tod oz a licke man to a loure oz a bytter me Dicpne that healeth him, oz a peplouer myth his fet= ters 02 be that is punified lawfully with the officer that pumpheth him. Thus is Chapite all and the whole cause why I love the. And to all can nought be added Therfoze can not a lytle woney make me love the better of moare bound to place for the not make Gods commaundemete gretter, Laft of al, pf I be in Chapte the the love of chapte copelleth me and therfore I am ready to genethe myne and not to take thene from thepe I be able I worl bo the fer upceftely, pf not, the pf thou minuBer to me agapa D.IIII. that

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God car th fet be.

that receaue I of the hande of God which mynife tith it to me by the: for God careth for his and my upftreth all thynges buto them and moueth turkes and faracenes and al maner infydels to do the acco as thou lapft in Abraha. Haaca Jacob, and hotre god went with Toleph in to Egypte and gate hom fauoute in the paplon and in enery place, why che fa uoure Toleph receaned of & hande of God a to god gaue the thakes. This is god and Chapft all in all good a bad receaue I of God. The pare good I lo ue, because thep are i Chapit a the eupl to baing the to Chaift. Whe any ma doeth wel I reivice, o god is bonored, a whe any ma Doeth eupl I fozow becaufe p god is dishonoured finalli i as much as god hath created al a Chiff bought al whis bloud, therfore onght alto feke God and Chailt i ala elfe nothing.

The bely is Bodand cau oure fpiritu: SHIE.

But cotrary byle buto monkes freces, a to the se of all toto other of our holp fotritualte p belp is al i al & caufe of al loue Differ therto lo art & father, mother, fifter & bothet to the Offerft pnot fo know thep pnot:part nepther father-mother brother, fifter, no; any kinne at all to the. She is a lifter of oures he is a brother of ours fat thet he is bereip a good ma, foz be doeth moch foz our religio. She isa mother to our couet: we be greatly boud to praye for the Ind as for fuch and fuch (fave they) we knowe not whether they be good og bad og whether they be fift og fleth, fog they to nought for be we be moare bounde to prage for oure benefactours (lay thep)and for them that geue bs, then for them that geue bs not. for them that geue lptle are thep lptle bounde and them thet lone : tytle aud foz them that grue muche are thep muche bounde :

of a chapiten man. fo.C.bi. bounde and them they love much. Ind for the that geue noughtare they nought boude and them thet loue not at al. And as they loue the when p geneft: Bil is of the to hate they the when thou takeft awaye from them then of the and runne all bnoer a dole and cutle the as blacke ac. as prech so is clotfter loue, bely loue clotfter pap er and clopfter bretherhed bely bretherhed. 90020= uer louethat fpzingethaf Chaift feketh not hir owu Chita totone Celfe (.i. Cozinth. riii) but fozgetteth hpz felfe ano be forgeterh het Roweth byz bpon bet nepabbours profite as chrift hes toue thin fou ghte out profpte and not is owne. De foughte beit on the not the fauoure at God for hym felfe, but for be yea be toke the weath and bengeaunce of God from bs bntohim felfe a bare it one his owne backe to bii= ge by buto fauoute. Lyke wple doetha Chillema geue to big brethern and robbeth the not as freres and mokes doo. But'as Daule comaundeth Cohe titt. laboureth with his bandes fome good work to have where with to herpe the neadt. They acue no ! but receaue only. The laboure not but lyue poely of of wet of o poze. There is none fo poze:awedow though the haue not tofpnde ber felfe and ber chil= Dern no; any money to gene: pet that the frere fuach a chefe of fome what. They preach, failt thou and la boure in the worde. frift they fape thep are nat cal led a therfore ought not: for it is the curates office, The curate can not faift thou what boeth the thefe there the Secondaryly atrue preacher preacheth Chapites testamente only and maketh Chapite the cause and rewarde of all oure deades and teacheth every man to beare his croffe willingly for chaiftes fake: But thele are enempes buto p croffe of Chift and :

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and preach they, bely whiche is they god. Cohes frans.titl.and they thyuke that lucre is the feruyna of 600, i. Tymothet bi. that is they thynke them Chapften only which offer buto thepa belies, which when thou hall fylled then fpue they out praiers for the to be thy rewards, and pet wet not what praper meaneth. Praver is the lociuce for gods promples whiche promples as they preach them not fo longe they not for them nor wy We the to any man. They? loaynge is to fel thep; panch who they crue a not Chill a thosow (wete behrua & flatterrnae wordes Decepue of hartes of the simple a unlerned. So. rbi. frually as Chaplt is the whole cause why we do

meth be.

The law is ues e le bow ferfouth we are purgeb

Shoft is the al'thynge for onr nerghbour, euen fo is he the caufe who sed to why god doeth all thonge for be, who he receaueth bs into his holy tellamente and maketh bs beyzes of al his promples, and poweeth his fpipte in to bs and maketh be his fonnes, and falcyoneth be lyke Dow to kno bnto Chapft and maketh be foch as he wolde haue are gode fon be to be. The affuraunce that we are fonnes, belos ued and hepres with Chapfte and haue Bods fpatte in bs, is the confente of our hertes buto the lawe af the marke:pe God. 20hiche lawe is all perfecceon and the marke of twich no where at all we ought to hote. Ind he that hitteth where withe that marke, fo that he fullileth the lawe with all his erpe oure Sels hette foule and myghte and wyth full loue and luft wythout al let og refpftaunce is pure golbe and nea beth not to be put any more in the forethe is freght and reghte and nebeth to be no moze hauen : he is ful faftioned lpke Chapfte and can have no moze ad ded buto him. Aeuertheles there is none fo perfecte in this lyfe that fyndeth not let and relyffaunce by

of a chapten man. fo. C. bit. the reasons of ortgenall time or brith porton that remapneth in hym, as thou mapit fe in the lynes of all the fapites thosow out all the Sceppture and in paul Boma. btt. The wyl is prefente, farth he, but I fynde no meanes to performe that which is good too nott that good thenge whyche I wolde: but that eupll do I whych I woldenat. I fynde by the law that when I wolde bo good, eupl is prefent byth me. A delpte in the law. as coucerning the in= ner man, but I fynde an other late in my membres tebellinge agefte the law of mp mond and lubduig me bnto the law of franc. Which law of finne is no thong but a cortupte and a poploned nature which breaketh into eupli luftes and from eupli luftes in to weaked bedes and muly be purged with the trew att trabte purgatory of the croffe of Chile: that is thou must croffe of chile hate it wythe all thone herteand deluge god to take it from the. And the what focuer croffe God putteth on thy backe beare it pacietly whether it be pouerte ficknes or perfecucion or what foeuer it be, and take it for the tyghte purgatory and thynke that God bath nayled the fall to it, to purge the therby. for be meth nor the that loueth not the law and hateth his finne a hath law and has not professed in his herte to fyghte agaynte it and no part with mometh not to God to take it awaye and to purg chyas bom of it, the fame hath uo parte worth Chapfte. pf thou love the lawe a fyndelt that thou halt pet lyfic hangunge on the, where of than forowell to be delp vered and purged as for an er ample, thou half a co uetous mynde and miffrufcft god and therfoze at moved to beaple thineighboure and arte buto bim mercylelle, not carpage whether belinke og lwim lo thou:

thoumanft winne by him oz gett fro him ghe bath: then gett the to the abletuaute whiche is lo puraeo from the fynne that he woll not once handle a penp and with that wele boeth the fotle fore make the go le comflynge in to his bole ready prepared for his mouth wethout his laboure or fwett and bre of his merites which he bath infloze and geue thy money not in to his holy handes but to of him that he bath hired other with parte of his praiers or parte of his praye to take the fpnne voon hom and to baole bis money for him-In lyke manet if any parfon that is bidet obedience bito gods ozdinaucc (whether it be Conne oz Doughter, letuante wpfe oz lubiecte)confet buto thy ordynaunce, and yet finde cottary mocios let him go alfo to them that have profeffed an obede ence of thepr owne makpinge, and bye parte of their merptes.pfthy wpfe geue the.tr. wozdes foz thee.go re the play; to the charterhouse and bye of they; splence and so.

ere and mett ergotourte: as ourejuftes 16: 208

Af the abltenyne of the obleruauut from hand= ligrons pur lyinge money beale thyine berte from bely zyinge mos then arreiver tier, and the obedrence of them that well obere no= of value and thonge but they owne ordinaunce, heale thy difobe drence to gods ogdynauce, and the fplece of the char terhouse monke tame thy wives tonge:then beleue that they? prapers Chall delpuer thy foule from the papies of that terreble a fearfull purgatory which they have fayned to purge thy purfe with all-

The spizitualte encreaseth Dayly. 9000 pzelates moo preftes, moo monkes freres, chanons, nunes & mod heretykes, I wolde lape heremytes wort loke Daffe, Set befoze the theencreale of lapnt fraunches Discyples in to few peres. Reke how many thou

Sander

of a chapften man. fo. C. biii fande:pee how many twenty thousandes, nototicy= ples only:but whole clopfters at fpzonge out of hel of the in fo lytle space. Dateringe of pravers encrea feth Davly. They? feruyce as they call it wareth lon der athe labour of thep; lyppes greater, new farns tes, new ferupce, new feeltes and new bolp dares. What take al thele awaper Spnner May. for wele the contract by experience and that fpnne groweth as they grow. But they take awaye fight goos word with farthe hope peace, bnite, loue and cocoede the what the cot houle and londe, ret and fee, toute and toune, good keepe aware des and catell and the bery meate out of mens mou withe there thes. Al thele loue by purgatozy When other wepe players. for thepr frendes thep fynge merely wheathet loole when other they frendes they gete frendes, The pope wat his wepe they is pardons is grounded on purgatozp. Dzeltes mon= orhie loofe kes, chanons, freres with all other (wermes of you ther wennes crites do but empti purgatop and fyll hell. Euery malle, late they, belynereth one lonle out of parga= tori. If that weretrew, re of then malles were prow an is of pue for one foule, pet were the partfly preftes and curates satori. Ches of euery parply lufticiente to fcoure purgatozy. Il ue no orber the other coftly worke men myght be well spared. medicines sa

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The tui lences of the Corptute. Dep deupde the scriptute in to.titi.lenles, p literall, the tropologycall, allegopycall ana gogicall. The literall fence is become nos thonge at all. for the pope hathe taken pt cleane awate, and hath made it his possession De hath part ly locked it by with the falle and counterfaited key es of bis tradicions cerimonies and faied lies and partly drivery me fro it with biolence of [werd for noman

Pitualtie ta:

onily.

no man bare abyde by the lytteral fenfe of the terte. but bidet a protestacton, pf it hall pleafe the pone The tropological fence pertepneth to goo maners (fap thep) and teacheth what we ought to bo. The al leggy is appropriate to fayth, and the anagogycal to hope and thenges aboue. Cropological and ana gogicall are termes of they; owne faynynge and al together bineceffarp. for thep are but allegozyes both two of the and this worde allegore comprehe beth them both and is prough. for tropological is but an allegory of maners and anago ofcall analle

what it fpgni Treth.

re harb but o me Cence.

Blegoir and gory of hope: And allegory is as moch to lape as Araunge fpeakpinge oz bozowed fpeach. As whe we lare of a wanta chylo, this (hipe bath magottes in his taple he must be anounted with byschim falue which speach I bozow of the thepardes. T. Thou Cheferipin Chalt binderstode therfoze that & scripture hath but one fence which is the interall fence. And that litte= rall fence fa the rote and grounde of all and the ans cre that never faileth where buto pfthou cleuethou canft neuer erze oz goo out of the wate. And of thou 1:ue the litteral fence thou canft not but goo ont of the wape. Acuer the later the Ceripture bleth prouer bes, limilitudes, redels or allegorpes as all other speches do buethat which the prouetbe, similitude redell ozallogozy figutteth ts euer the lyterall fèce which thou wult leke out biligent lp. Asinthe Eu gliff we bozow wordes and fentences of one thing and apply them buto an other and geue them newe fygnificacions. we fape let the fee fwell and tile as he will yeth hath god appoynted howferre be Chail goo: meaninge that the tizauntes that not bo what thep

of a chapiten man. fo.C.fr. they wolde, but that only which God hath appopu to them to bo, loke per thou lepe, whose literal fece is,000 nothynge fodenly or without auplemente. Cut not the bowe that thou ftonbelt boon whole ti teral fencet sopprelle not the coming ats boromen of hemers. When a thinge fpeadeth not well me ho towe (peach and fage, the byfhope hath bleffed it, be zoome caufe that nothunge fpeadeth well that they medyll fpeche weth all. If the povech be turned to or the meate on uer rofted, we fave, the by hope bath put his fore in the potte or the bplhope bath playd & coke, because the bishopes burn who they lust and who foeuer dif plealeth them. He is a pontpfpeall fellowe, that is. promo a fatty. Heis popill, that is inperfiveious and farthleffe. It is a paffyme for a prelate. It is a pleafure foza pope. De wolde be free and pet well not have his heed thaven. De wolde that no man buld (myte him and yet bath not the popes marke And of hym that is betrapd & wotteth not how . we fape, be bath bene at thapfte theis mafter parfons fe fters boghter, he is the bylhope fpfters fone, he hath a cardinall to his bucke, the is a spezitual whose it is the gentle woman of the parlonage, he gaue me a kprelepfon. And of her that answereth her husbao bi. wordes for one we fave, the is a fpfter of the char terhouse, as who hulde sare, the thrnketh that the is not bounde to kepe fplence, thep? fplence thall be a fatplfaccyon fozber. Ind of hym that wyll not be faued by Chaiftes merites, but by the workes of his owne pmaginacyon: we fape it is a ho'pe worke ma Thus bozowe and farne new (peach in euer toge All fables, prophetres and redels are allegories as plopus

plopus fables, and Mariyons prophelies, and the interprets cion of them are the litterall fence.

.. So in ipke maner the (crypture bozoweth boza bes and fenteces of all maner thynacs, and maketh prouerbes and fimilitudes or allegories. As Chrift farch Luke.ini Bhilicion beale the felfe. Whole in terpretaction is Doo that at bome whiche thou does in ftraunge places and that to the litterall fence. So when I lave Chapft is a lambe, I meane not a lambe that beareth wolle, but a meke and a pactent lambe whiche is beaten for other mennes fautes. Chaile is a bine not that beareth grapes : but out of whose rote the braunches that byleue, sucke the Spitite of lyfe and mercy, and grace, and power to be the fonnes of god, and to do his well. The fimilitu bes of the golpel are allegozies bozowed of world ip matters to er prelle (pirituall thinges. The apocaliple or reuelacions of John ace allegories whole litterall fence is berde to fynde in many places.

The erghte ble of allego

B'legories a ee no fenfeof feripente.

Beyonde all this, when we have founde out the litterall sence of the scrypture by the processe of the texte or dy a lyke texte of a nother place. Then goo we and as the scrypture boroweth similitudes of worldly thrnges even so we anapne borowe similitudes or allegories of the scripture, and applye the to our purposes. Which allegories are no sences of the scrypture: but fre thrnges bespoes the scrypture and all together in the liberte of the spritte. Which allegories so mare not make at all the wilde adventures: but must kepe we within the compasse of the sapth, and ever applye more allegory to Christ and but o the tapthe. Take an ensample, thou hase the

of a chipten man.

No.C.K.

Noir of peter how he imote of Palchules eare and howe Chirth healed it agapue. There had thou in plapue terte great lernynge, great frute, and great eattenge which I palle ouer because of tediousnes Then come I, when I preache of the lawe and the gospell and bosowe this example to express then acture of the lawe and of the gospell, and to paynte it but the before theme eyes. And of Peter and his sweede make I the lawe, and of Chipse the gospell sapenge, as Peters sweede cutteth of peare so dethe the lawe. The lawe danneth; the lawe kylleth, and mangleth the conscience.

There is no eare forightous that can abobe the hearpnae of the lame. There is no bede lo good b ut that the lame Dampneth it. But Chapfte, that is to fare the golpell, the promples and testamente thet god bathe made in Chapite healeth the eure and co fcience whiche the lawe bath burte. The gofpell is ipfe, merly and forgenenes frely, and altogether an healpinge plapfter. And as Beter Dothe but burte a make a woude where was none before:euen fo both the lawe. for when we thynke that we are holy and erabtous and ful of good bedes of the law be prea thed a trabtour trabtoulnes and good dedes bas nribe aware, as imoke inthe wride, and we are lefte Dampnable fpnners onelp. And as thou feelt howethat Chaifte healeth not tyll Beter had woun ded, and as an bealpnge plapfter belpeth not tyll & corrolp bath trobled the wonnbe, euen fothe cofpell belpeth not, but when the lawe bathe wounded the conscience and brought the spnner into the know. lage of his fpune. This allegozy proueth no thong prous nothis

neyther

19.1.

The obedyence

neyther can do for it is not the scripture, but an example of a similitude borowed of the scripture to beclare a texte of a conclusion of the scripture more expressly and to rote it and grave in the bette. for a similitude of an example both printe a thing much deper in the witter of a man then doth a playne spekynge, and leaveth behynde hym as it were allynge topsycke hym for warde, and to awake hym with at Morcoure of a coulde not prove with an open text

It thou can that whiche the allegozy dothe expresse then, were not proue the the allegozy a thinge to be gested at, and of no great allegozis with the allegozy a thinge to be gested at, and of no great an open texte tex value then a tale of Robyn hode. This allegozy then is it fals as to weth enge his fyzite parte is proued by Paule doctrone.

as to wehynge his fyzite parte is protted by Paule in the. itichah. of his Pille to the Roma. where he layth, The lawe cauleth wrath. And in the. vii. chato the Rom. When the lawe or comandmente came synne reupued, and I become deed. And in the. it. pille to the Corinth. in the thyrde chapter, the lawe is called the minister of deth and dampnacion. Ae. And as concerninge the seconde parte Paule saith tothe Rom. in the. v. chac. In that we are suffished by sayth we are at peas with god and in the is. py-sile to the Corin. in the. iti The gospel is called the ministracion of instiffence and of the spitite. And Gala. iti to The sprivite cometh by preachinge of the

The litterall Gala. Itif. The spririte county by preachynge of the fence prouch faythe. Ac. This bothe the litterall sence proue the abe allegory. allegory and beare it, as the foundation beareth the house. Ind because that allegoryes prone nothynge therfore are they to be vied saberin and feldom, and

onely where the texte offereth the an allegory?

And of this maner (as Jabone haue done )ooth Paule bozowe a similitude, a fygure oz an atlegozy

of a chapiten man. fo.C.tt. of Beniles to expreffe the nature ofthe law a of the gofpell and by ager and her fone beclareth the pro pettie of the lawe and of her bonde chpidzen which mpll be tuftifieb by dedes and by Sara a ber fone peclareth the propertie of the golpel, and of her fre cholozen which are inflifted by fayth, and howe the thplozen of the lawe whiche beleue in they workes perfecute the cholderne of the golpell which beleue inthe mercy and truth of god, and in the testamene of his fone Tefus our lozd. And lykewyle Do we bo towe likenelles of allegortes of the feripture as of Pharao and Decod and of the Certbes and phartles to expecte our milerable captiune and perfecution bnder Antechaift the pope.

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The greatest cause of whiche captiuite, and the becare of the farthe and this birnones wheren we was loft the now ar, fpang fyalt of allegories for Difgen and tow allegort them of this tome Dewe all the scripture buto alle dories. Whole ensample thei that came after folow ed fo longe, tyll at the last they forgat the order and processe of the texte suppospringe that thescorpture ferued but to fapue allegozies upon. In fomuch & twenty Doctours expounde one terte.rr. wayes, as chilozen make bescant boon planne songe. Then tame oure Cophilters with they? Ana gogicall and: chopologicall fence, 3 with an antetheme of halfe Chopologica an enche, out of whichefome of them drawe a thied of.ir. Dayes longe, rea thou halt finde phowe that well preach Charfte, and proue what foeuer pornt porter is as of the farthe that thou write, as well out of a fable good biunite of Dupde oz of any other popet, as out of laynte 40 the feripio Johns golpell oz Pauls piftles. yea they are conumen.

P.tt. bnto

The obedvence

buto fuche blyndnes that they not only fave the lit terall fence profiteth not, but alfo that it is buttfull tente hpileth and noplome and killeth the foule, which dampna Cape tophe ble Docetpue thep proue by a tert of Daul.it. Coins iit. When be fayth the letter kyileth but the fpirite geueth lyfe. I oo fape they the litterall fence kulleth a the fpirituali fence geneth life. we muft therfore

fave they, fite outs forne choplogicall fence.

Dere lesne what lophiliri is, and howe blynbe they are, that thou maylt abborre them and four the out of the Gomake foreuer. Daulebe the tetter me= aneth Doples lawe whiche the procelle of the texte folowynge Declareth moze bzpahtethen the fonue. But it is not they gole to loke on the ozber of any tert but as they fynde it in they boctours fo allege ethiaszon they it and fo biderftand it. Paule maketh a com= parplon betwene the lawe and the cofpell and calleth the lawe the letter, because it was but letters grauen in two tables of colde ftone, for the lame both but kell and dampne the confetences as long as there is no luce in the herte to Do that which the lawe comaundeth. Cottary wife he callett the colpell the administracion of the spirite and of ryabte oulnes oz tultifrenge, for when Chriftis preached and the promples whiche god bath made in Chaple are beleued, the fpirite entereth the bert, and lofeth the bette, and geueth luft to bo the law aud maketh lame is epsh the lame atpuelp thonge in the herte. Row as lone as the bette lufteth to bo the law, then are we tight ous befaze god,and our linnes fozgiuen. Beueribe leffe the lawe of the letter graued in fone, and not to the brites was lo glozious, that Morfeles face

Chone

leufnes.

of a chatten man. fo.d.ril mone lo bayght that the chylozen of Afraell coulde not beholde his face for bipabenes, It was alfo ge uen in thunder and lyabtupnge and tereble fignes. fo that they for teare came to Moples, and Delyzed hom that he wolde fpeake to them and let god fpeke no more. Left we Dpe (fapo thep)pf we here hpin ang more: as thou mapft le Crobi.rr. Wherupon paul maketh his compartion fartnge:pf the minifracion of Dethe throughe the letters figured in ftone was glozious, fo that the chylozen of Afraeli coulde not beholde the face of Moles tor the alory of his coun tenaunce: whr hall not the administracion of the (pirite be glozious: And agapne:pf the administra cion of da inpraction be alostous: muche more fhall the administracthe of ryghtouines excede in glozp. That is, of the law that kolleth finers and helpeth men not be glostons: then the golpell whiche parboneth fpnners, and geueth them powie to be the fonnes of god, and to ouercome funne, is muche moze glozious. Ind the terte that gothe befoze is as clere.

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for the holy Apolle Paule layth, pe Corinthis ans are our pylle, whiche is bndersande and red of all men, in that ye are knowen howe that ye are the pille of Chapst ministred by bs and wayten: uot with ynke (as Moples lawe) but with the spirtte of the lyupnge god: not in tables of stone (as the ten co maundemètes (but in the sieship tables of the herte as who shulde saye, we wayte not a deed lawe with ynke and in parchement, not grave that whiche dap ued you in tables of stone: but preache you g which bringeth the spirite of lyfe unto your brestes, which

The obedrence

fritte writeth and grauetb the lawe of loue in pour hertes, and acueth you lufte to Do the wyll of god. And furthermoze, farth he oure ablenes cometh of god whiche bath made be able to mynifire the nem teftament, not of the letter (that is to fave not of the law (but of the fpirite. for the letter (that is to fap the lawe )kylleth: but the fotrite acueth lyfe (that is to fave the spirite of god whiche entereth your her= tes when ve beleue the glad tybynges that are preasched you in Chitfte) quickeneth pour hertes and ge: ucth you life and luft, and maketh you to do of loue: and of your owne accorde without compulcio, that: which the lawe compelled pouto do, and dampned. pou because pe could not bo with love and lust and naturally. This feelt thou that the letter fignifieth not the litterall fence, and the spirite the spirituall fence. And Rom if. bleth Daul this terme litera foz: the law-Ind Bo. bii. where he letteth it fo plaine ? pf the great wrathe of god had not blynded the thef couldeneuet haue Combled atit.

God is a spirite a all his wordes are spirituall. fente is fpiet Dis tittetall fence is spirituall, and att his wordes are fpituall. When thou redeft. Dathet.t. De Chalt beare a fone, and thou Chalte call his name Telus. for he Chall faue his people fro theyr finnes. This litterall fence is spiritual and enerlastinge lpfe bn to as many as belene it. Ind the litterail fence of thefe wordes Math. b.bleffed are the mercpfuli, foz thep Mall have mercy, are fortituall and lufe. Wher bp they that are mercifull map of right by the truth and promite of god calenge mercy. Indighe is it of thefe wordes. Mather, bi.pf pou forgeue othermen thepa:

of a chafften man. To. G. rilla there fynnes, pour heuenly father hal forgeue pou pours, And to is it of al the promiles of god: final ip all gods wordes are spirituall, pf thou have epes of god to le the ryght meanynge of the text a where bnto the ferpeture pertepneth and the fynall end e

and cause thetof.

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Mil the Corpture is epther the promples and tes what is to be stament of god in Chaute and ftogpes pertapnynge faught in the therunto to Ateugth thy fayth, epther the lawe and friptore and Roppes pertepnyinge therto to feate the from euell fente, dornge. There is no Coap noz gelt, feme it neuer fo fymple or lo bple buto the worlde, but that p Chalte fynde therin fptrite and lpfe and edifience in the lit terall fenle. for it is gods ferppture wayten for thp lernynge and comfort There is no cloute or tagge there that hathe not precious reliques wrapte thes= in of faithe, hope, pacpence and longe foferynge and of the thruthe of god, and also of his trghtousnes. Set befoze the the Rozo of Ruben which Defiled his fathers bed. Darke what a croffe god fofered to fal che top of on the necke of his electe Jacob. Confider fyafte the Ruben. . hame amonge the bethen, when as pet there was no mo of the whole worlde within the tellamente of of god but he & his houholde. I reporte me to our sweether pelates which fwere by they honoure whether it by theis bone were a croffe ozno. Seeft thou not how our wicked ther not reby bploers rage, because thep le they bylopinge burne, to sofre cam nowe they are tryed by the free of goddes worde, & cake. how thep acre by the whole worlde, to quenche the worde of god, for feare of lolyinge they honourer Then what bulpnes had he to pacyfie his children Loke what a do he had at the defiling of his dough

D.iiii.

The obedyence

ter Dina. Ind be thou fure that the bretherne there were no more futious for the Defylonge of they for fter then the lonnes here for the Defplynge of they? mother. Darke what folowed Ruben, to feare 0= ther that they chame not thep? fathers and mothers. He was curled audlofte the kyngdome and allo the preestoome 'and his tribe or generacion was ever fewe in nombre as it appereth in the lories of the Bible.

The abaulte

The adultery of Pauid with Barlabe is an enex of Douit iample, not to moue bs to eupli : But pf (whyle we folowe the wave of ryahtoulnes (any chaunce drue bs a lyde, that we delpere not. forpf we lawe not fuche inframptes in goodes electe, we whiche are lo weke, and fall fo ofte thuide beterly despeare and thynke that goo had cleane forfaken bs. It is therfore a fure and an propoubted conclusion, whethar we be holy or buholy, we are all symmers. But the Defferenceis, that goddes spiners consente not to The differece thep; franc. They colent buto the lawe that is both

beimen gots holp and righeous and mourne to haue thepz fynne Crunete sthe deuple.

Boc.

take awaye. But the Deupls fpnners conferte bnto they? fpnne, and wolde have the lawe and hell taken awaye and are enempes buto the ryahteoulnes of god.

Lyke wyle in the whomely gelt of Poe, when he was bronken, and lape in his tente with his papuep membres open, haft thou great edyfrenge in thelit= terall sence. Thou seeft what became uf the cursed cheldzen of wycked Bam whiche lawe his fathers preup mibres and gefted therof buto his bretherne. Thou feelt also what bleffyng fel on Sem and Ja

of a chapiten man. fo.C.riif. phet whiche went back warde and coueted theiz fa= thers mebles and lawe themnot. Ind thyzoly thou feelt what infirmite accompanieth goddes electe be they never to boly, whiche pet is not imputed buto them. for the farth and truft they have in god [mas loweth by all there frunes.

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Aotwithstandpinge this tert offereth be an apte The por and an holfome allegozye oz limilitude to Defertbe libnes to be our wycked ham Antichzifte the pope which many hundred peres bathe done all the Chaine that herte can thinke buto the preup membre of god, which is the word of promple or the word of farth as Daute calleth it Boma. t. and the golpell and teftament of Chapfte wherwith we are begoten, as thou feelt.i. Detri.i.and Tames.i. And as the curled children of ham grewe in to grauntes fo mpghtreand great that the cholosen of Ilraell femed but arethoppers inrespecte of them: so the curled sones of oure Dam the Pope, his cardinals, by hoppes, abbottes, mon kes, and freres are become mighti grauntes aboue all powze and auctozyte, so that the chylozen of fat= th in telpecte of them are muche telle then grefbop pers. They hepe mountayne bpon mountayne and they wol to wyll to heuen by they? owne arengthe, and by a way of they? wave of thep; owne makpage, and not by the wave owne mak n Chapite. Beuer the later those glauntes for the wic keones and abhominacions, which they had wrous: ghte, bpd Bob, beterly bestrope, parte of them by the children of Loth, and patte by the chyldren of Clan, and feuen nacious of them by the chylozen of Mraell, So no doute that he deftrope thefe fo; like abhominacions a that Moelly. for their kingdome

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The obsovence

is but the kyngoome of ires and fallheed whiche must neves perpile at the compage of the truthe of gods worde as the night bane (Deth awaye at the prefence of the dape. The chploren of Afracil feme not those avauntes, but the powie of god' goddes trithe and promples as thou mapft fe in Deutero; Soit is not we that Gall Deftroy thole grauntes, as thou mailt le by Daule.it. Theffalo.it. fpeaking of our ham Anetchapfte. 200 home the loade thall be-Atope (layth he) wite the lptrite of his mouthe (that is, by the wordes of truthe) and by the brightnes of his compage is by the preachange of his golpell

militubes.

Ad as Thane layde of allegozpes, euen lo it the vicoffi at is of worldly Similitudes whyche we make eyther when we preache eyther when we expounde the ferpetute. The similitudes proue no thinge but are made to expresse more plainely that which is co tayned in the scripture and to leade the in the spiris tuall biderftandpng of the texte. As the fimilitude of watrimont is taken to expresse the mariage that is betwene Chapfte and our foules, and what erce= dynge werty we have there, wherof all the scriptu res make mencion. Ind the fimilitude of the mem= timiliend: bzes, bome eucry one of them careth for other is ta= without firth he to make the fele what itis to love thy neighbour conen of a tai as thy felf. That preacher therfore that bringeth a C. prophete. naked fimilitude to proue that which is contained in no texte of icripture no; foloweth of a text, conte a discepuer, a leder out of the wave, and a falle plos

phete, and bewate of his philosophy and persualis ons of mans wifoome, as Baule cuery where wars

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of a chapten man.

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meth the Daule.t. Counth.tt. farth my wordes and Dame pres my preachynge were not with entylynge wordes & cheb not wor pertuations of mannes writtome, but in thewrnge of the spirite and power, that is, he preached not dre mes conformance them with similitudes: but gods worde confirminge it with myzacles and with wor bynge of the fptrite, the which made them fele euert thonge in thepr hertes. That your farthe, farth he, fulde not frande in the wyldome of man: but in the powie of god. for the reasons a similitudes of mans by Come make no farth but wayerring and bicet and reactions taine opinions onely:oone draweth me this wai to mans wifoos bis argument a nother that and of what principal farth but me thou prouelt blacke a nother prouet b whpte, and fo weringe opini am Teuer bucertapne as pf thou tell me of a thing bone in aferre lande and a nother tell me the con= trary, I wote not what to beleue. But fapthe is. wrought by the power of god, that is, when gods worde maket fure worde is preached the spirite euteteth thone hette & faith for son maketh thy faule fele it, and maketh the fo fureof it can not ige, that nepther aduerlite no; perfeculion, no; Derb nep ther bell northe pomers of bell, nevther vet all the paynes of hell coulds ones preuaple agaynft the or mouethe from the fure rocke of gods worde that B Quidelt not bleue that whiche god hath [worne.

And Beter. ii. Betri.i. farth we folowed not Des sepuable fables, when we opened buto you the poin er and compage of our lorde Telus Chapft : but w our eves we sawe his maiest, and agavne we have (farth be) a more fure morbe of prophetie, where bu to pe pe take hede, as buto a lyghte Mynynge in a backe place pe do well. The worde of prophelt was

The obedrence

the olde teltament which bereth recorde buto charte in every place, without whiche recorde the apollies mape neyther finilitudes noz argumites of world ly wette. Dere of feeft thou, that all the allegozies. fimilitudes, perfualions and argumentes whiche they bipnae without scripture, to proue prayena to farntes, purgatory, pea confession, and that god well beare the prayet more in one place then in a nother, a that it is more meritorious to eate frihe then flelhe, and that to dilaple thy felfe aud put on this of that maner cote is more acceptable thento go as god hath made the . and that wedowhode is better then matrimony, and birainite then wedow hode, and to proue the affumption of our lady, and that the was borne without original finne, yea and with a kylle lave some, are but falle doctryne.

Take an ensample howe they proue that wedow

Scole pottri hode a birginite erceade matrimony they bayinge this worldly limilitude. Be that taketh most papie ne.

for a man deferueth most and to hem a man is most bounde, fo lyke wyfe muft ttbe with god & fo forth: nowe the wedowe and birarn take more parne in relptinge they; fuftes then the marved wyfe, thet= fore is they fate holper. frite I fave that in they? ar nogood er owne fophiftry a fimilitude is the worlt and feblett gumens amo argument that can be, and proueth lefte and loneft Dylcepueth. Though that one fone bo moze ferupce for his father then a nother, yet is the father fre and maye w traft rewarde them all alpke. for though I had a thanfand beetheen and byd moze then they al pet do I not my dutte. The fathers and mothers alfo care most for the leeft and webest, and the that

entilitudes. ge the lophis Pers owne Ceines.

of a chapften man. 10. C.161. that can bo leeft: pea fo; the worlte care they mon a molde fpende, pot their goodes onelp:but alfo theiz blode to barngethem to the righte mare. Ind cuen . to is it of the Bongdome of Chapte as thou map te well fein the similitude of the riotous fone Lu.rb. Mozeouer Baule fapthe.t.Coz. bit. It is better to mary then to butne. for the perfone that burneth can not quietly letue god in afmuche ag his minde is drawen awape and the thoughtes of his herte oc= cupied with wonderfull and monfterours imagina cions. De can nepther fe-no: heare not rede but that bis wrttes are tapte and be cleane from bym felfe. and agaphe (farth be) circumcifion is no thing, bn circumcifion is no thruge: but the kepring of the co= maundmentes is all to gether. Loke wherein thou tant belt kepe the comaundemente sthether getthy felfe and therin abrde, whether o be wedowe, wpfe or mapde:and then halfe thou all with god. of we we mufte en haue infirmites that drawe bs from the lawes of re cure infire god, lette be cure them with the remedies that god the comedice hath made.pf thou buene mary. for god hathe pro= that godhath mpled the no challpte, as long as thou maylt ble p temper @ ob. remedy that he hath'ozdapned nomoze then he hath. prompled to flake thyne honger without meate.

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Rowe to alke of got moze then be hath promps fed cometh of a falle fayth, and is plapne poolatty: and to befree ampracle where there is naturalites medp, is temptonge of god. And of papne takonge what tepipa this wrie buderstade. De that taketh papue to kepe the comadoemetes of god is fure therby phe loucth god, and o he bath gods spirite fuibi. And the moze papne a man taketh (I meane pactently and with-

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The obedpence

out grutinge) the moze he loueth god and the perfecter he is, and note but o that helth whiche the foules of all childen men longe foze, and the moze purged from the infyzingte and fuine that remagneth in the fleshe; but to loke foz aug other rewards oz promoscion in heuen, oz in the lyse to come than that which god hath promysed foz Chrystes sake, and whiche Chryste hath deserved foz vs whis pagnetakings, is at rominable in the sight of god. For Christ one sy hathe purchased the rewards, and our pagnetas kyng to kepe the commundementes both but purge the synne that remagneth in the fleshe, and certy ite be that we are chosen and sealed with gods spirite but o the rewards of Christe hathe purchased for vs.

I was once at the creatpuge of doctours of diut nite, where the opponente brought the fame reason to proue that the wedowe had more metite than the birgin becaufe the had greatter papne for almuche as the had once proued the pleasures of matrimony Ego nego domine doctoz lapde the respondent. foz though the birgin haue not proued, pet the ymagy= neth that the pleasurets greater then it is in dede, & therfore is more moued and hath greater temptas cion and greater paine. Are not thefe disputers they that Paule Speaketh of in the firte chapter of g figft piffle to Cimotheum. That they ar not content w the wholfo wordes of our lord Jelus Chroft, a doc tryne of godlyneffe. Ind therfoze knowe nothynge, but wast thepz brannes about questions and strife of wordes, wherof ipppnge enuy, frife, and rapling of men with corrupte inpindes deltitute of f trouth.

Aspertagnyngeto our ladges body, where it is

of a chipsten man.

To. C. this.

of where the body of Clias, of John the enangeliste

a of many other be, pertayneth not to be to knive.

One thynge are we sure of, that they are where god

bath layde them. of they be in heuen we have never

the more in Chipsterys they be not there, we have ne

werthelesse. Out dutie is to prepare our selves buto

the command ementes, and to be thankefull for that
which is opened but o be, and not to sperche the bu

sherchable secretes of god. Of goddes secretes can

we know: no more then he openeth but o be. of god

shutte, who shall open. Howe then can naturall rea

son come by the knowlage of that whiche god hath,

hyd but o him selse.

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Pet let vs le one of thep; rea ons wher with they proue it. The chefe reason is this, every man bothe more for his mother (lapt then) then for other in lybe maner muft Chapit do for his mother, thertoze hath the this preheminece that her body is in heuen. And pet Chavite in chetwelf chapter of Datheiknoweth: her not for his mother: but as ferforth as the bepte, bis fathers commaundementes. And Daul in the fe. conde Diffle to the Cozinthians in the . b. capiter bnoweth not Chapite himfelfe fleffhelp,02 afteh a worldly purpose. Laste of all god is fre and no fur ther bonnde then be byndth hymfelfe : pf be haue. made ber any prompfe he is bounde, of not, then is: be not. finally of thou fet this aboue tehetfed chap. ter of Math. be toze & where Chapft wold not know his mother, and the fecoude of John where he rebn ked her, and the feconde of luke where fire toft him and how necligent the was to leue bim bebynde het at Jerusalem buwares, and to go a dayes Joiney

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The obedpence

or the foundt for hom, thou mightelt folue many of thep; realons whiche they make of this mater, and that the was without origenal life: rede alfo Craf mus annotacions in the faid places. Ind as for me Icommitte al luche maters bnto thouse pole belies whiche have nought elles to bo then to moue luche questions, and deue them for libertie to bolde what they lyth as longe as it butteth not the farthe, whe ther it be fo og no erboztynge pet which Baule alp wyl pleafe gob and obtayne that faluacion that is in Chrifte, that they geue no hebe buto buneceffaty and braulynge disputacions, and that they labout for the knowlage of those thrnges without whiche they can not be laued-Indremembrethat the fonne was getten bs to groe be in our wave and workes bobelp. Dowpf thou leave the naturall ble of the fonne a wyl loke opzectly on hom tole how bepahte he is and fochlike curiofptethen wal & sonne blinde the. So was the Corpture genen by to gode bs in our wave and workes goodly. The wave is Chaile and the promples in bomate oute faluacoon of we longe for them, and the lawe is oure worke. Row pf we hall leave that rughte ble and turne oute fels Hes buto bapne queltions and to therch the buller chable fecretes of Sobethen no doute fhal the fertp ture blynde be as it hath Done oure scale men and oute fotle disputers.

Adas they are falle prophetes whiche prone with altegories, similitudes and wordly reasons that whiche is no where made mencion of futhe scripture. Even so counte them for false prophesies

of a chapten man. fo.C.t.biif. tes which expounde the fcryptutes dampinge them unto a worldly purpole, clene contrary buto the er in expounds ample, lpupngeand practifynge of Chapfte and ofge of theferip his apollies, a of all the holy prophetes. for larthetu eme multe Beter.ti. Betri.t. no prophely in the scripture hathere bnio the aup prinate interpretacpon. For the fcrpture camelruinge and not by & well of man:but the holy men of God fakt eppet a of his as they were moued by the holy ghofte. Poplace of apullies and g scripture may haue a prinat exposicto pts it may prophetes. not be expouded after the well of ma oz after p wel of p felh og brame to a wooldly purpole cotrary bn to b ope textes a the generall atticles of the farthe and the wholp course of the scrytture, and contrary to the lyupnge and practyfynge of Chapfte and the apolites and holy prophetes. for as they came not by the well of Man, to mave they not be drawen or erpound after the well of man: but as they come by the holy ghoft, fo muft they be expounde and bindet flat by the holy ghoft The Corptute is that where with god diaweth bs buto him, and not wher with we Gulde be led from bpm. The fcryptures fpapinge Dhe fceppta. out of god and flowe buto Chapite, and wire geuen to reade bon to lede be to Chapfte.thou mufte thertoze go along 's Appete. by the scrypture as by a lyne, butell thou come at Chapft, which is the wapes ende and reftinge place pf any man therfore ble the Corpture to Drawe the from Chapit and to nofell the in any thonge laue in Chapite, the lame is a falle prophete. And that thou mapit percepue what Deter meaneth, it foloweth in the texte. There were falle prophetes amongethe people ( whole propheltes were bely wploome ) as there Chalbefalle teachers amonge you: which Chal priuple D.i.

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painely bapinge in dampnable fectes (as thou feeft · Dettes of op how we are diutded in to moftrous fectes of orders of religion) cuen benienge the loide phath brought them. (for euer one of the taketh on hom to fell the for money that which god in Chapft prompleth the frely ) a many thail folowe they Dammabe mayes. by whom the ware of trouth that be curl froken of ( as thou feelt howe the ware of trouthe is become herefte febictous or caufe of infurrection and brea kunge of the kunges peace, and treason buto hus byahnes). Ind thorowe couctoufies with farned

Zonetonines wordes Chail they make marchaundple of pou. Cos noure is the uctoulnes is the conclusion: foz couetoulnes & am ende of al fat bicton that is to lave lucre and Delize of honoure is Le bocteine » the fynall ende of all falle prophetes . and all falle that whith taile mor he teachers. Loke bon the popes faile Doctrine, what tes febe.

is the ende therof, and what feke they therby wher fore ferueth purgatory but to purgethy purfe, and Burgatosp to polle the and robbe bothe the, and the herres of

house and landes and of al thou hast that they may be in honoure. Derneeb not pardons for the lame

Diapenge to purpole Wher to pertayneth prayenge to fayntes, but to offer bito theiz belies : Wherfaze ferneth co

Innfestion. festion, but to let tu the conscience and to make the feate and trymble at what foeuer they dreame, and that thou wortheppe them as goddes and to forthe in all they; tradictong ceremonies, and conturacis ons they ferue not the loade: but they; beipes. And of thep; falle expoundpinge the lempture and date page it contrary buto the example of chailt and the apostles and holy prophetes buto they damnable equetouines and feithy ambicion take an example

Bath.

of a chapften man. fo.C.rir. Math.rbi. Dhea Beter Capthe to Chaple thou Incomptos cte the ione of the lyupnge god, and Chaplte answe dige the laip red, thou acte Deter and bponthis rocke I well wie holoeiby congregacion. By the rocke interpret they Beter And then cometh the pope & wplibe Beters luccestoure, whether Beter well oz wel not vea wbe ther god wyll or wyll not, and thoughe all the ferto ture far nave'to any fuche fucceffion and faith, loo am the tocke, the foundació and heed of Chailtes courch. Dome fayth all the fcrypture that the rocke 15 Chatte, the farthe and goddes worde. 25 chapfte farth : Gode fauth Bath.bif.he that hereth me wozdes a Dothe word is the therafter is lete a man that bileth on a rocke. fo; the pope. the house that is bploe on gods wozdes wpl fande thoughe beuen Quide fall. Ind John.rb. Chaift is the wone, and we the braunches, fois Chapfte the tockethe focke and foudacion wheron we be bilbe Ind Baule.t. Coz.tti. calleth Chaift out fundacion and all other, whether it be Beter oz Baule, be calleth our fecuauntes to preache Chrote and to bolde be on him. Af therfoze & pope be Peters luccelloure The aprioris bis Dutiets to preache Chapite onelp and other auc e of peres torite hathe he none-Ind. if.xi. Daule margeth be butto preach bito Chapit and Dapueth be from all trufte and co fibence in man. Ind Ephelio.ti.lapth. Daule.pe at bilde on the foundacton of the apoliten and prophe tes, that is on the worde which they preached, chart bepnge, farth he, the bed comer from, in whome cuety bylopinge coupled together groweth by into an boly temple in the lozd, in whome allo pe are bylbe together and made an babitacion for god in the lot tite. And Beter in the leconde of his frifte polle bil

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The obedrence

beth be on Chapite, contrary buto the Bope which bploeth be on hym felfe. Bell gates hall not buuaple agaput it, that is to lave, agaput the congre cacion that is bylde bpon Chapftes fapth and boon Goos worde. Dowe were the Bope the rocke hel aa tes coulde not preuaple agapnt him. for the house coulde not fronde of the rocke a foundaroon where on it is bylde byd perple but the contrarp fe be in our Dopes. foz bell gates baue pzeuapled againft them many hundred peres, and have fwalowed the bp:pf gods worde be true and the stores that are waytten of them: pea 03 pf it be true that we fe with oure pes. I well grue the the kepes of heuen laythe Chapft, and not I geue. Ind John. rr.after there= furtection paped it and gave the kepes to the all in Defferently. What so ener thou byndeft on erthe, it halbe bounde in beuen and what so ever thou lou left on erthit (balbe loufed in heuen. Df this terte maketh the Dope what he will, and expoundeth it contrary to all the fcrypture, contrary to Charles practylonge, and the apostles, and al the prophetes Dow the ftrypture geueth recorde to hom felfe and euer expoundeth it selfe by an other open texte. At the Dope then can not barnge foz his expolicyon & why the isa = practplyinge of Chapite or of the Apostes and pros pen Cerpture phetes ogan open terte, then is his expolicion faile Diagainathe Doctrine. Chapfte expondeth hom felfe. Shath. rbit Euit and of lapenge: If thy brother lonne agaynge the rebute his apolies. him betwirt him and the alone. If he here the thou half wonne thy brother: but pf be here the not then take withe one or two alo forth ag it ftabeth in the tert he concludeth faieng to them al, what focurr pe

brnde

Chatewolis sion is falls gapnit theo: of a chysten man. fo.C.rr.
bynde in crth it shall be bounde in heuen and what
societyelou e on erthe it shal be soused in heuen.
Where byndinge is but to rebuke them that synue
and sousinge to sozgene the that repeete. And Ihon
rr. Whose synnes re sozgene they are sozgene and Bredynges one
whose synues reholde they are holde And Paule.i, power,
Cozinthiozum.b.bindeth, and.tit Cozinthiozum.it.

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Allo this bindynge and loulynge is one power. and as he byndeth foo loufeth he : pea and byndeth firt per be can loufe. for who can loufe that is not bonde. Row what locuer Deter byndeth or his fucceffoure fas he wilbe called and is not but in Deade the bety lucceffour of Satan)ts not fo to be bider Ronde, that Deter of the Bope hath power to com= maunde a man to be indeedly fonne or to be dam= ned or to goo in to belt farenge: be thou in deadly fpnne,be thou bamned, go thou to hell , go thou to purgatory. for that expolicyon is contrary to the euerlaftynge teltament that Bod bath made bnto bs in Chapite. De feute bis fonne Chapite to loufe bs from fpnne and damnacton and hel, and that to tellifee buto the worlde fent he his disciples. Actes f. Paul allo bath no power to destrope, but to edpa fye.it. Cozinth.r. and.ritt. Dow ca Chapfte geue his Disciples power agaput hom felfe and agapult his euerlaftingeteftamente-Can he fende theto preach faluacpon and gene them power to bamme whome they lufter what mercy and profpte have we in chat fles deth and in his Golpel. pf the Bope which pat feth al men is wekennelle bath power to fende who be well to bell, and to Damme mhom be luftethe me bab D.III.

The obedpence had the no caule, to call hym Jelus, that is to fave fauer: but myghte of tratte call bym Deftroyar. what Jefus Mherfore then this byndpige is to be biderftode Ligntficth. as Chapite interpreteth it in the places aboue reher led and as the. Apostles practifed it and is nothing what bindin but to rebuke men of they? fynnes by preachynge se meaneth. the law. I man must fratt fpne agaputte gods law per the pope can bynde him: pea a.a man muft fyile frine agarnfte Gods lawe per nede to fearethe what curtens Bopes curle. foz curlynge and byndinge are both Be meaneth. one and nothunge faue to rebuke a man of his fyn= nes bi gods law. It foloweth alfo then that the lou lynge is of lyke maner, and is nothpinge but foige what lowfin utinge of forme to them that repente thosow preagemeaneth. change of the promples whyche god bath made in Chipft in whom only we have al forgeuenes of fin nes as Chapfte interpreteth it and as the Apollies and prophetes practpled it. So is it a falle power that the pope taketh on brmto loufe Gods lawes, as to genea man lycence to put awa rehis wrfe to whom God hath bounde him, and to bynde them to chaftte which God commaundeth to mary, that is to wete them that burne and can not lyue chaft. It is also a falle power to bynde that whyche Gods word makethe fre, mak pinge fume in the creatures which God hath made for mans ble. The Dope whych to falt lowles and purgeth in purgatozy, can not withall the lowfynges and pur gatios that he bath ether towle oz purge our appe tites and luft and rebellion that is in be againft & law of God, And pee the purgynge of them is the purgatozy. If he cannot purge them that are a lyue where. where with putgeth he them, that are beed? The Apolites knew no other wayes to purge, but thosow preachynge Gods worde which worde only is that that purgeth the herte, as thou mayli le Ihon ro. ye are pure layhte Chrylie thorow the worde. Now the Pope preacheth not to the who the fayne to lye in purgatori, no more the he doeth to be that yre a lyue. How the purgeth he them. The pope is known to Robyn good fellow whyche swepeth the howle, walketh the dishes a purgeth all be nighte. The pope is But when daye cometh ther is nothinge founde known some cleane.

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Some man wyll lape the Bope byndeth them not they bynde them felues. I answere he that bin Deth him felfe to the pope and had leuer haue his it fe and foule ruled by the Dopes wil the by the wyl of god and by the Popes worde then by the worde of Bod, is a fole. And he that had leuer be bode the fre is not wyle. Ind be that wyl not abide in the fre Dome wherin Chapfte hath lette bs,is also madde: And he that maketh deedly fone where none is and feketh caufes of hathered betwene bym and god is not in his ryght wyttes. forthermoze no man can binde him leife further the he hath power ouer him felfe. De that is buder the power of an other ma ca not bynde him felfe without licece as fonne dough ter, wyfe, fernante and fubiecte. Rethet cant thou geue God that which is not in thy power. Challite canft thou not gene God further then God lendeth it the, pf thou can not true chaste thou arte bounde to mary or to be bamned. Last of all for what pur= pofethou bindelt thy felfemult be fene If thou doo D.ttif.

The obedpence

teto obtaque therop that which Chailthath purcha fed for the frely, to arte thou an infy dell and half no parte with Chapite a lo forth If theu wiltele morot this mater loke i Deutronomio and there that thou funde it more largely entreated.

In other cr

Take an other ensample of there falle expoun-Dynge the ferypture. Chaylte laveth Dathet. rent . The feribes and the pharifes fotte on Deiles feate what focuer they byd you observe that observe and Do:but after they workes do not. Loo fare oure los phylices or proceptes, frue we neuer to abbomina= blp, pet is our auctoppte neuertheleffe. Doo as we teach therfore (lare ther) and not as we do. And ret Charft farth ther frtte on Morfes feate, that is as longe as they teach ABoyles do as they teach. for the law of Moyles is the law of God. But for their owne tradicions and falle doctrine Cizift rebuked them and opfobered the a taughte other to be ware of they leuen. So pfoute Bharples litte on Chips ftes feate a preach hym, we ought to heare the: but when they fotte on they owne feate, then ought we to beware as well of they? peltylente docteine as of then abhompnable lyuinge.

Lykewple where they fynde mencion made of a sweed, they turne it but othe popes power. The disciples said but Chapse Luke, rrii, Loo here be two sweedes. And chaist answered two is prough. Loo sate they the pope hath two sweedes, the spirituals sweede and the temperals sweede. And therefore is it

lawfull foz him to fighte and make warre.

Christe a litte befoze he wente to bis passion, are ed his disciples saienge: when I sente you out with

of a chatten man. fo. Crit. out all prouply on lacked yea any thinge. And they faved nav. And he anfwered, but now let him ghath a walet take it ib him & be that hath a ferippe lyke wefe, a let him & hath neuer a fwerde fell his core & bre one: As who foulde fape.it fhall goo otherwyfe The pe wente forth in Daythe of mp nowe than . morde a my fathers promples a it fedde pou a made prouispon for pou a was yourc swerde and shide a defender: but now it shall go as thou readelt sachas tias. riti. I will Impte & thepharde a the thene of & flocke Chaibe scatered, Dow Gal my father leaue me in the hades of the weked a re also shalbe forfaken adifitute of fayth, a Chall truft in your felues a in poure owne proupleon and in poure owne defence. Chapft gaue no comaundemete, but pphelied what finld happen. And they because they buderstode hi not answered here are two swerdes And Chapte to make an ende of fuche babplinge answered twoo is pudughe. foz pf he had comaunded enery ma to bp a swerde . how had two bene pnough: also pf cwoo were ynoughe, a pertayned to the Dope only, why are thei al comanded to by every man a fwerder 23 p p (werde therfoze chapft pphefpelt that they fhulde be lafte bnto they 2 owne Defece. Ind twoo fwerdes were prough: pea neuer a one had bene prough for pfeuery one of them had ten fwerdes they wolde ha ue fled per mpdupahte.

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Authe same chap. of Luke not. ti. lynes fto for sapo texte. The discyples eue at the last supper ared who shulde be the greatest And chapst rebuked the said it was an bethenish thinge a ther shulde be no such things among the, but that the greatest Quide

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The obedvence

be as the smallest and that to be greate was to boo letuyce as Chapit Dpb. But this terte becaule is is barghter then the fonne, that they can make no fophyster of it, therfore well they not heare it nor let other knowe it.

ED: as much now as & partly lepft the fallhed of oure prelates, how all they? (tuby is to bif? ceaue be a to kepe be in Dacknes, to lit as Bods i oute conferences a handle be at they? pleafure and to leade us whether they inft: therfore, I rede &. act the to gods worde a therby trye al doctrine a agaift Fabters fa: p receaue nothinge, Deither one expospcion contra sp bnto the open textes. nerther contrary to the aes neral articles of the faythe, neyther cotrary to the lyupnac a practylinge of Chapfte and of his Apoft les. And when they crye fathers fathers, rememble that it were the fathers that both blanded ond robbed the whole worlde and brought be in to this can truite where in thefe enfozfe to kepe be ftyl. forther more as there of the olde trine are fathers to bs. fo Mall thele foule molters be fathers to the that come after bs. and the procrites that folome bs wil cree of thele a of their boinges fathers fathers, as thele crye fathers fathers, of them that are palt. Ind as me feale oure fathers fo did they that are naft feale theps fathers :neyther were there in the worlde oup other fathers then foch as we both fea feale this ma mp hundied peres, as there betrees beare recoide & the flories a cronpcles well teftifie. If Gods wood appered ony where they agreep al agayuft it. whe they had brought oa Acpe the Aroue the one with an other aboutethers owne tradicious aone pope condemned

of a chaiften man. fo. Crriit condemned a nothers Decrees & were fomtyme two. rea three popes at once. And one by Chope wente to law with an other and one curled an other for there owne fantafies a foch thinges as they had tallly no ten. And the greateft fanntes are thep & moffoefen bed the liberties of the church (as they call it) which they fally gote to blyndynge kynges, nether had the morloe any rest this many hundred peres for re forminge of freres a monkes a ceasynge of scilines that were a monge oure clergy. and as for the boly Doctours as Augustine, Berom, Cipziane, Chreso= Romus a Bede, well they not heare. Afthey wrote any thonge negligently (as they were men) o drato they cleane contrary to they meaninge atherof try humphe they. Those boctours know of none aucto rite that on By hope hulde have about an other. nepther thought of once deamed that etter any foch thuld be or of any fuch whiperinge or of pardous. of fcourpnge of pargatory, as they have fayned.

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And when they crye impracles infracles remêtize materies mithat god hach made an enertaltying teltamente in racies.

bs in Chapftes bloud, against which e we mave resteaue noo impracles noo neither the pleachyinge of Daul him selfe yf he came againe, by his owne teat chinge to the Galaties, neither pet the pleachyinge of the anngels of heuen. Wherfore either they are the woman no impracles but they have fayned the (as is the importance a folium muss) racle that sapint peter halowed wellingisher) of else, cie.

If there he impracles that confirme doctrine contrate to godes worde, then are they done of the deucli (as the maybe of possible and of kent) to prove his whether we will cleve fast to Gods worde and to descent

The obedrence

desceptie the that have no lone to the truthe of gods worde, nor luft to walke in his lawes.

And to as muche as they to dylcey ue withall. The armour

of the Spirituatine the tim lelues agaynfte the with argumentes and perfuations of flethly wyloome, with worldly fimilitudes, withe Chadowes withfalle allegoipes. with faile expositions of the scripture, contrazy by to the lyupage and practylynge of Chaple and the Apolities, with lives and falle mytacles, with falle names, domme ceremontes, wythe dylgylynge of procresy, with the auctorytes of the fathers, And lafte of all with the biolence of the tempozall (werd Therfore Doo thou contrarpe wple arme thy felfe.

The armute to Defende the withal, as Paule teacheth in the laft man is gods chapter to the Cohesians Spide on the the swerde word s fagel of the sptrite whiche is goddes worde, and take to the the Chylde of farthe, whiche is not to beleue a

tale of Roben hode, og Bestus Romanogum, og of the Cronpeles, but to beieue Goddes worde that

lafteth euer.

alte.

And when the pope with his fasheed calengeto tempozall auctozite aboue kpuge and Empetoute. let before the the fpue and twenty Chapter of faynt Mathew. Where Chapfte commaundeth Peter to put bphis (werde. Ind fet before the Baule, it Coz r. Where he lapth, the weapons of oure watte are Art carnall Thynges, But myghtpe in God to bapage all understandinge in captinite under the obedience of Chipfte, that is, the meapons are god des worde and doctryne, and not (werdes of yeron and ftele, and fet befozethe Docterne of Chapte and of his apolites and they practple.

And

of a chapften man. fo.C.rtiff Ind when the Bope calengeth auctoppte ouer his felowe Billopes and over all the cougregacio of Chapite by luccellion of Beter fet befoze the the forte of the Actes where Deter for all his anctorite put no man in the rowme of Judas, but al the Apo tles chole twoo indpfferently and calt lottes dely= rpnge God to temper them that the lotte myght fal on the maft ableft. And Actes, biff. & apostles fente Deter, and in the. ri. call hym to rekenynge and to neue accomptes of that he hath bone.

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And when the Bopes lawe comaundeth lapnge: thoughe that the Dope lyueneuer fo wekeoly and freres benet Draw weth hem thozow his eucl enfample innume = bound to ppe table thousandes buto hell, pet se that no man pre ache. fum eto tebuke bim, foz be is bed cucr all a no man ouer bym: fet befoze the Galath.ii. Where Daul rebuketh Beter openly. Ind fe howe both to the Cost thiang and alfo to the Bala, he well have no supe= rioz but Gods word and be that coulde teach better by Gods worde. And because when he rehersed hys preachinge and his bopnges buto the hye apolites they coulde improue nothynge, therfore wyll he be equall with the best.

Ind when the freres fave, they doo moare then they, dutye when they preach and moare then they are bounde to : to lave oure lecupce are we bounde (fave they ) and that is oute outpe and to preach is moare then we are bounde to. Set thou befoze the how that chapites bloud fedinge hath boude bs to loue one a nother with al our mighte a to bo the bt termost of our power one to an other. And paul fai eth.f. Cozinthi.ir. 2000 be bnto me pf I pzeach not:

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The obedpence

pea woo is buto hom that hathe wher with to helpe his negationee, and to make hom better and do to not. If they thouse it moze the theiz dutie to preach Christ buto you, then they thinks it moze then theiz dutie to praye that pe hulde come to the knowlage of Chapke. And therefore it is no maruaple thoughe they take so great laboure: yea and to great wages

allo to kepe pou fill in darkenes.

Ind when they crye furtoully holde the herety= kes unto p wall, and pf they woll not reuoke burne them without any moze aboo, reason not with them tt is an article condemned by the fathers Set thou befoze the the lavenge of Deter.i. Betri.in. Co al & alke you be redy to geue an answere of the hope that is in you and that with mekenes. The fathers of the Bewes and the bylhops, whichehad as great auctoxite ouer them as ours have oner bs, condemned Chapit and his doctrone. If it be prough to lay the fathers have condempned it then are the Lewes to beholde excused: yea they are pet in the tright wave and we in the falle. But and of the Tewes be boude to loke in the scripture and to se whether thep; fas there have done tratt og wjongesthen ate welpke wple bounde to loke in the ferpeture whether oute fathers bauedone traft or wronge, and oughte to beleue nothinge without a reason of the scryptute and auctorite of goddes worde.

And of this maner defende thy selfe agapuste all maner wyckednes of our spirites, armed always w goddes worde, and with a stronge and a stedfaste farthether buto. Without gods worde do nothing And to his worde adde nothinge, neyther pull any thruce

of a chapften mani fo. C.trb. change there fro, as Moples enery where teachery bow goo on the. Derue god in the fpapte, a the nepboure weth uib. all outward ferupce. Strue god as be bath appoin ted the and not with thy good entente & good sele. Remembre Sault was call a wape of God foreuer for his good entente. God requireth obedrence bu= to his worde and abborreth all good ententes and good seles which are without gods worder for thep are nothinge elle then playne poolatry and worthis benge of falle Goddes.

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Ind remeble that Chapit is the ende of al thinge ria of coldes De only is ouce tellinge place and he is oure place. Epheliozum feconde chapiter. for as ther is no fal uacpon in any other name; fo is there no peace in any other name. Thou Maltneuer haue reft in the foule nether hall the worme of cofcience euer ceafe to anaw thone herte tol thou come at Chaple: toll thou heare the glad tydynges, howe that God for his fake hath for geven the all frelp. Afthou truft in the workes there is no reft. Thou Chaltthinke I haue not Done proughe. Daue I Done it wythe fo greate loue as I Mulde Door Was I fo gladiu bopnge as I wold beto receaue helpe at mp neader Thave left this or that budone a fuch like. If thou truft in confession, than Chait thou thoute. Daue 4 tolde all-Baue Itolde all the circumstances: Dyd A repente prough: Had I as greate forowe in mp repentaunce formp fpnnes as I had pleasure in bornge them. Lykewple in our holy pardons and pplgremage, getteft thouno reft. for thou fepft that the bezy Gods them selves whyche sell thepr pardone la good chepe og fome whyles gene them . fredp .

The obedpence

frely for glory lake, trust not ther in them selves. They by de colleges a make perpetuites to be pray ed for, forever and lade the lyppes of theyr beyoind or chaplagues with soo many masses and diriges and so longe service, that I have knowed of some that have by the deurl take there founders soules for very impactencye and wetynes of so paynesult laboure.

Dogood des

as perteinguge to good deades therfoze, do the best thou canst and desize God to gene strengthe to do better dayly, but in Chapste put thy trust and in the pardon and promples that God hath made the for hys sake, and on that rocke bylde thind house and there dwell. For there only shall thou be su te

from all dozines and tempeltes and from all wylv alfaltes of our weked spirites which flody with all falsheed to underwyne us. And the God of all mercy gene the grace so to do, but to whom be glozve for ener Ame.

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Ta compendious reherfall of that why the goeth before.

of a chapften man. fo. C.rrbi.

haue described bnto pou pobedience of children, lezuauntes, wpues a lubicctes Thele.titt.ozders are of goddes makia a the tulers therof are gods word. Dep Bepeth them Chalbe bleffed: yea is bleffed all reop & he that breaketh them Chalbe curled. If any perfon

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of impaciency og of a Roburne & rebilpous myude withdrawe hpin felfe from any of thefe, and get him to any oebet ogder: let hym not thynke therby to a. novde the bengaunce of god in oberenge rulers & tradicions of mans imaginacpon. If thou polled & thone beed in the worthepe of the father, and breakelt bys comaundementes, thuldelt thou fo escape! Di of thou paynteoft the marfters emage on a wal a ftekeoft bp a canble befoze it, huldeft thoutheres with make fatisfaccion, for the breakpinge of his co= maundemetes. Di pf thou wareft a blewe cote in & worthepe of the kynge, a brakelt his la wes thuldelt: thou to go guyte. Let a mans wyfe make her felfe a lpfter of the charterhouse and answere ber huiband when he bydocth her holde her peas,my bzethzene kepe fglence foz me, & fe whether the thall fo efcape. And be thou fure god is moze geloule ouer his co= mandementes then man is ouer bis,ogthen any ma

is ouet his myte. Because we be blynde, god hath apoynted in the fertpture bow me Mould ferue hym and pleafe him. As partaphonge buto bis o'nne perfone heis abun dauntly pleased when we beleue his promples and boly teltamente whiche he hath made bnto bsin Chiplte, and for the mercy whyche he hath hewed bs, loue his commaundementes. All bodely ferupce muß:

R.t.

The obedpence

must be done to man in gods stede. We muste gene obedience, honour, tolle, tribute, custome, and tente buto whom they belong. Then yf thou have ought more to bestowe, gene buto the pore which are lefte here in Chipstes stede that we shew mercy on them If we kepe the commaundmentes of love then are we sure that we fulfyll the lawe in the syghte of god a that our biestynge shalbe everlastynge spfe Row when we obeye pacyently and without grudgynge engli princes that oppresse be, and persecute be, and be kynde and mercyfull to them that are mercyselse to be, and do the worse they can to be, and so take all fortune paciently, and kyste what soever crosse god layeth on our backes: then are we sure that we kepe the commaundement of love.

3 oeclared that god hath taken all bengaunce in to his owne handes, a wyll auenge all burpghate hymselfe: eyther by the powers or officers whiche are appointed therto, or elles, of they be necligente he woll fende his curfes boon the transgressours & dellzoie them with his fecrete iudgementes I thew ed also that whosoever avengeth himselfe is damp wed in the dede boyuge and falleth in to the handes of the temporal (werde, because be taketh the office of god upon hem, and robbeth god of his moste hie honour, in that he well not paciently abode his tud gemente. Ihewed you of the auctorite of papices, howe they are in gods acde, and howe they may not be relifted do they never fo eutil, they mult be referued buto the wrathe of god. Reuer the later pf they commaunde to bo eupli, we muste then disobep and laye we are otherwyle commaunded of god:but not cotile

of a chapftenman. fo. C.trbit to tyle agaynft them. They wyll hil be then layeft thou. Therfoze, I lave is a chapften called to lotre euen the bitter Dethe forhis hopes lake, and becaule he well do no eupil. I theweb allo that the bringes and rulers be they never fo euil are pet a great gift of the goodnes of god, & Defeud be from a thoulad-

thonges that we fe not.

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I proved also that all men without excepcion are biber the tempozall (werde, what focuet names thep geue them felues. Becaufe the preeft to chofen out of the lape men, to teache this obedience, is that a lawful caufe for him to Difobeter Becaufe he prea cheth o the lave ma thulo not ftele ts it therfor law ful for him to fele bupuny (bed : Becaufe & teacheft me that I mave not byll, og pf I do the bynge must kyll me agayne, is it therfoze lawfull for the to kyll and go free Dther whether is it rather mete that p whiche arte my apoeto teache me the ryahte wave Quioed walke therin befoze mer The preftes of the olde lawe with thep; he by hop Laron and all his fuccessours, thoughe they were announted by gods commaundement, and apointed to ferue god in his temple, and exempte from al offices and miniftring of worldly maters, were pet neuerthelelle buder the tempozali (werde, pf thep brake the lawes. Chapfte fapthe to Deter, all g take the [werde, Mail perifhe by the [werde. Dete is none er cepcion, Daule fapth all foules muft obepe. Dere is none ercepcion. Daul hom felfe is here not exempte, God farth Gene.ir. Who loeuer thedeth mans blode, by man that his blode be (bed agapne, Bere is none excepcion.

Moze ouer Chapite became poze to make other R.tt. men

The obedpence

non-of he be Cuertie.

men tiche, and bonde to make other fre. De left alfo with his disciples the law of loue. Dow loue feketh Thepope be not her owne profete, but her neeghbours, loue le= th a law that keth not ber owne fredome, but becometh luertie & Extettes may bonde to make her nepabbour fre. Dampned ther= fore are o spiritualte by al the lawes of god, which through falficed a difailed proceify have foughte lo great profite, fo great riches, fo great auctorite, & fo great liberties, and have fo begered the lar, and to brought them in subjection and bondage, and fo Despised them that they have let by frauncheles in all townes and byllages for who lo euer robbeth, mourthereth, oz flecth them, and euen foz traytours

buto the kninges perfon alfo.

I proued also that no kynge hathe power to graunte them fuche libertie:but are alwei damned tor their grupng, as they for their falle purchaling for as god geueth the father power ouer his chyle dien: euen fo geueth be him a commaundement to ex ecute it, and not to fofre them to do wickedly bupus nished but buto his dampnacion as thou mayst se by Dely the bre preeft.ac. and as the marfter bath auctorite ouer his feruauntes:euen fo hath he a co maundemet to gouerne them. Ind ag the hulband is beed ouer his wrfe, even so bathe he commaund ment to tule her appetites, and is dampned of he fo fre her to be an whose and a mpfle lyuer. os fubmpt him felfe to her and make ber bis beed. And euen in lyke maner as god maketh the kyng beed ouer his realme cuen fo queth he him comaundment to erecute the lawes boon all men indifferently. for the lawe is gods and not the kinges. The king is but a letuaunt

of a chapiten man. fo. C. rebiti a feruaunt to execute the law of god, and not to rule after his owne imaginacion.

I hewed also that the lawe and the kynge are to be teated, as thinges that were genen in five a in thonder and lyghtenynge, and retreble sygnes. I hewed the cause why rulers are engli and by what meanes we myghte obtaine better. I he wed also howe wholsome chose bytter medicines engli paying

ces are to trabte chapften men.

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Toeclared howe they whiche god bath made go uerners in p wozlde ought to rule pf thep be chailte. They ought to remembre that they are hecbes a ar= mes to Defende the body.to minifre peas, helth and welth & even to lave the body, & that they have recepued thep; offices of god to minifite & to do fetui= ce buto they 2 beetheen. Lynge. fubtecte, mayler fer= naunt are names in the world but not in chaile. In Chapfte we are all one a euen baetherne. Po man is his owne but we are al chailtes feruauntes bought with chatftes blode Therfor ought no man to lepke hom felfe oz his owne profite: but Chapft ahis woll In Chapit no mantuleth as a kynge his lubicites, or a mapfterhis feruautes:but feruethas one hade bothe to a nother, as the handes do buto the fete, and the fete to the handes, as thou leeft.t. Cogi.tit. we alfo ferue not as feruantes bnto mapftere but as they which art bought with Chaiftes blode fertie Chipfte bym felfe. We be here all feruauntes bnto Chapite. for what foener we do one to another in. Chaples name that Do we buto chailt, a the teward of that thall we receptie of chapfte. The bynge coun teth his comens chilk hom felfe, a therfoze both the (eruyce R.tit.

The obedpence

service wyllinglisekynge no moze of the then is sut ficient to maputayne peasand butte, a to desende the realme. And they obey againe willengly and lo upigly as but Christe. And of Christe. euery man

leke bis tewarde.

I warned the judges & they take not an ensample howe to ministre they? offices of our spititualte which: are bought a solve to do the will of Sathabut of the screpture whence they have they? auctorite. Let that which is secrete abyde secrete till god open it, which is sjudge of secretes. For it is more then a cruell thyinge to breake by in to a mans hert and to compell hym to put eyther soule or body in seoperdy, or to shaine him selfe. If peter that great prilet for seare of dethe farsake his may ster, ought.

we not to fpare weke confciences.

A declared howe the kpnge ought to tod his real me fro the wply tprany of the proceptes a to bryng the proceites buder his lawes: yea a how he ought to be lerned and to here ato loke bpon the caufes hum felfe whiche he will punythe, a not tu beleue & proctytes a to gette them his sweede to kyll whom they wyl. The kyinge ought to count what he hath Tpent in the popes quatell fens he was konge. The fpitte biage colt bpon.riii.budjed thoulande poun des. Reken fens what bathe be fpent by fee a londe betwene be and french men and fcottes and then in trohumphes and in Ambalialies and what hathe bene fent aut of the realme feeretly, and all to mayn tene our holy father, & I doute not but that wyl fur mounte the fome of. tl.oz. 1 C. 99. poundes fo; we bad no caule to fpende one peny but for our holy fa theta.

of a chapften man. fo. C.rrir. ther. The king therfore ought to make the pay this monep eucry farthynge, a fet it out of theiz miters, crofes, Chaines, all maner treasure of the church a pape icto his comens agapne, not that only whiche the Cardinail a his bilhops compelled the comens to lende and made them fwere with fuche an enfam ple of tyzanny as was neuer befoze thought on:but alfo all that he hathe gathered of the. Diels by the colent of the comes to kepe it in floze for the defence of the realme. yea the kinge ought to loke in the cro nicles what the popes have bone to hynacs in time palt a make them reftoze it allo. And ought to take awaye fro them they landes which they have gote with thep; falle prayers, a celtoze it buto the ryant hegies agapne,oz with confent a aduisement turne them buto the maputenyinge of the poze and bypng pinge bp of youth bertuoully, ato mayntaine necel laty officers aministers far to defed & comen welth

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If he wyll not do it then oughte the comens to take pacience and to take it for gods loorge and to thenke that god hathe blended the kynge for theyr lynnes lake a commit theyr caule to god: And then hall god make a loorge for them a dryne them out of his tem ple after his wonderful ludgement,

Redues of gleicitualte, the fallhed of the bylhops a juggelinge of the pope, a how thei have dif
geled the selves, bosowinge some of their pompe of
the Jewes a some of the gettles. Thave in sotil by
les turned the obediece g huld be geven to gods or
dinaunce buts them selves. Ind how thei have put
out gods testamet a gods truth a set by their owne
Ritti. tradicious

The obedpence

tradicions and lyes in which they have taught the people to believe atherby lit intheix consciences as god, and hath by that meanes tobbed the worlde of londes and goodes, of peas and butte, and all tem potall auctorite, and have brought the people into the ignoraunce of god, and have heped the wrathe of god by on al realmes, a namely by on the kinges appoint they have robbed (I speake not of worldly thiges only) but even of they; bery natural wittes They make them believe that they are most christe, when they live most abhominably and wil sotre no man in they; realmes that believeth on Christe, and that they are defenders of the faith, whe they burn the gospell a promyles of god, out of which al faith surprigath.

A shewed how they have mynistred Christ, kynge and emperour out of they; rowmes, and how they have made them a severall kyngdome whiche they gote at the syste indecepuyage of prynces, a nowe perverte the whole scrypture to prove & they have such auctorite of god. And lest the lay men shuld se how falself thei allege the places of the scripture

is the greatelt caule of this perfecution.

pole ta stablysh they, kyngdome wyth all. Il lecte tes know they therby. The bishope knoweth the co fession of u hom he lusteth thosow out al his dioses ye and his chauncheler comaundeth the gostly father to deliver it wyptten. The pope, his Cardinals and byshopes know the confession of the Em

Thep have fapned confession for the same put=

perout kynges and of al loides, And by confession they knowe all they; captyues. If any byleuc in

Chapite,

Lonfelly on.

Chapte, by confesson they know him. Shapue the selfe where thou wilte, whether at ston charterhouse of at the observauntes the confession is knowed well proughe. And thou, of thou believe in Chapse, are waved by donderfull are the thenges that ther by are wavinght, The wese is feared and compelled to better not his awn only but also the secretes of his husbande and the secretes of his husbande and the secretes of his matter. Besydes that thosow confession they quench the sayth of all the prompses of God and take away the effecte and bertue of all the sacrametes of Chapse.

9

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They have also corrupte the faintes lives with lyes and farned myzacles and have put many thin ges out of the fentence or great curle, as replyinge of rente and fpnes and hyringe men out of thepre houses, and what soeuer webednes they them fel: ues do and have put a greate parte of the ftozpes & cronpcles out of the wave left their faitheed fulbe belene. foz there is no mplcheue oz dilozder, whe= ther it be in the temperall regimete or elle in the lpf rituall where of theo are not the chefe causes a eue the very fountapne and forpinges & as we fave, the well heed to that it is impossible to preach against any implcheueercepte begynne at them or to lette any reformacion in the worlde except thou reforme them figit. Asw are they indurate and thought as Pharao a well not bowe buto any ryghte wave og ordre. And therfore perfecute they Gods word and the preachers therof, son the other fpde lye awayte bnto all princes & fere bp al mifbeue in the world and fende them to warre and occupye they; mpn= des there wythe oz wyth other voluptuoulnes, left thep

The obedpence

they thulde have lepfer to heare the worde of God &

to lette an ozder in thepz tealmes.

By the is all thynge ministred and by the are al kynges ruled: pea in every kynges conscience sytte they per he be kynge a persuade every kinge what they per he be kynge a persuade every kinge what they lust a make the both to beleve what they wyll a to doo what they wyl. Aeyeher can any kynge of any realme have rest for they? busynesses. Beholde kynge Benry the fift whom they sente out for such a purpose as they sente out oute kynge that now is. Se howe the Realme is in habyted. Are where the goodly townes and they? walles and the people that was wonte to be in the are become a where the bloud ryal of the realme is become also. Curne thine eyes whyther y wylte a thou shalt se nothing prosperous but their soile pollig. With y it is sow inge water yea a I trust it wylbe shortly a full see.

In all they, dopinges though they pretêde outwardly & honoure of God or a comé wealth, they, entente a fectet councell is only to bryng al bider they, power a to take out of & wave who locuet let teth them or is to mighty for the. Is whe they fend the princes to Hierulalem to conquere the holy lod to fygh against the Turkes. What locuer they pre tende outwardly their fectet enter is, while & prin ces there coquere the moare by shoperikes, to conquere they, landes in the meane feason with they, false ypocress a to bryng at bider the which thou mayste easely perceaue by that they wyl not leet be know the fayth of Chryste. And when thei are ones on hye, then are they tyrauntes about all tyrastes, whether they be turkes or saracenes. How minister

they

of a chisten man. Fo. Crest.
they prouyinge of teltametes. Howe causes of weolockerory any mad by intestate. If a pose mad by a
leave his wyfe a halfe a dosen yonge children a but
one cow to fynde the, y wyl they have for a mortuaty mercyleste: let come of wyfe a chyldren what wyl
yea let any thynge be done against they pleasure a
they wyl interdite y whole realm sparinge no plon,

Reade the cronicles of Englonde (out of whiche pet thep have put a great parte of theiz wekednes) athou halt fynde them all wares both rebellyous and disobediente to the kenges a also churlish and unthakefull, so p when al the realme gave the king some what to maintene bi in his trafte they wolde not geue a myte. Cofpore the flory of kynge John, where A doute not but they have put the belt a fay reft for the felues a the worft of kinge John. for I Suppose they make the cronycles them felues. Com pare the doynges there of holy church (as they euer calit) buto the lerninge of Chaift a of his Apollies Dyd not the legate of Rome affoyle al the lozdes of the realme of they due obediece whych they ought to the kynge by the ordinance of Gode wolde he not baue cutled'the konge with his folemne pompe, bes cause he wolde haue Done that office which God co manudeth every king to doo & wherfoge God hath putithe fwerde in euery konges handery is to wete, because konge John wolde haue punished aweked clerke that had copnned falle monep. The lap men that had not done halfe fo greate fautes muft bpe, but the clerke mufte goo fcapfre. Sent not the Dope also buto the kyinge of fraunce tempstion of bis lynnes to go and coquere kpng Ihons realme 50:

The obedyence

So now remplyon of fpnnes cometh not by fatth in the testamente that God hath made in Chapstes bloude: but by frahtinge and muttherringe for the popes pleafute. Laft of all was not kynge John fained to diffuer his crowne bnto the legate and to velo bo his realme buto & Dope, wherfore we pave Deter pece. They might be called the pollyng pece of falle prophetes well phoughe. They care not by what mischeue thet come by theiz purpole warre a conqueringe of landes is they, betuelt. The weke Der the people are the moare they have the proctre tes in reverece, the moare they believe in them. and they that conquere other mens landes, when they Dre, make the thep; hepres, to be prated fore for eue. Let there come one conquelt moare in the realme. thou halt le then gete pet as muche moare as thep haue (pf they ca kepe downe Gods worde that theiz tugglynge come not to lyahte) yea thou halt le the take the realme hole in to their handes and crowne one of them felues konge therof. And betely I fe noo other lykely hode, but that the londe hall be horly conquered. The flarres of the ferpeture promple be none other fortune, in as muche as we benne Chapft worth the weked Icwes and will not haue hem regene ouer bs:but well be ftell chel dern of darknes bnder Antichapft and Antichaiftes possession, burnynge the Gospell of Chapste and Defending a farth that may noz fonde with his ho ly Teltament.

If any man Gede bloude in the churche, it Call be interdited, tyll he have paped for the halowinge. If he be not able to pary Ge must pape or else Gall

of a chapiten man. fo.C.trii it fonde alwayes interdited. They wil be auenged on them that neuer offended. ful wel prophelied of the Daule in the feconde pille to Cimo.iii. Some man well fay, woldeft thou that men fhulde feghte in the churche bupuniched : Dape but let the konge ordanne a punpihmente for them, as he both for the that fratte tu his place and let not all the parrie be troubled foz ons faute. And as foz thep; halow= puge is the juggelinge of Intechzift. I chaifte man is the temple of god, a of the holy ahoft, and holom ed in chaiftes blode. A Chaiften man is holy in him felte by reason of the spirite that dwelleth in him, & the place wherin be is is holy by reason of brin whe ther he be in the felde or towne. A chriften bulband fanctifieth an buchziften wpfe, and a chapften wpfe an buchziften hulbande (as concernynge the ble of matrimony) (avth Paule to the Cozinthas. Af now u byle we feke to be balowed in Chaift, we are foud bumboly and muste be halowed by the grounde.oz place og walles, then bred Chapft in bapne. Dowbe it Antychapft muft haue wherwith to litte in mens confciences, a to make them feare where is no feare and to robbe them of they faith, and to make them trufte in that that cannot belpe them, and to leke bo lynes of that which is not holy in it felfe.

After that the olde kynge of frauce was brought down out of Italy, marke what pagautes have he played, a what are pet aplayenge to seperat vs fro the Emperour (lest by p helpe oraide of vs he shuld be able to recover his tyght of the pope) and to couple vs to the Frenche men whose myghte the pope cuer abuseth to kepe the Emperoure from Iraly.

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The obedrence

ochat preuapleth it for any honge to marphis boughter ozhis fone, oz to make anp peas oz acon ozbinaunce foz the welthe of his realmer foz it hal no lenger laft then it is profitable to them. They? realouts fofecrete that the worlde can not perceptie it. They diffimule thole thynges which thet are onely caufe of, and fimpil discorde amonge them fel ues when thep are mofte agreed. Dne Call holde this and a nother (hall dispute the contrarp: But & conclusion halbe that woll mapntapneth thep; fal Theed, thoughe goddes worde be neuer fo contrary what have they wroughte in oure dayes, yea and what worke they pet, to the perpetual diffonour of the kyuge and rebuke of the realing, and hame of all the nacion in what foe uer realmes they go:

I bttered buto you partly the malicious blynde nes of the Bishop of Rochester, his tugaeling, his conveyenge, his fory wylenes, his bopeve, his wars Aynge, tentynge, and Chamefull abusynge of the fcripture, his ozatozy and alleginge of heretikes & how he wold make the Apoliles auctours of blinde ceremonies without lianificacion contrary to theiz owne doctrine, and have fet him for an enfample to subge all other bp, What soeuer thou arte that rea dest this, I exorte the in Chapite, to compare his fer mon and that whiche I have written and the fcrip= tute together and iudge. There Chalte thou fynde of oure holy fathers auctorice, and what it is to be

great and howe to knowe the greateft.

Then foloweth the cause why lape men can not tule tempozall offices whiche is the falsheed of the behops, There Chalte thou fende of miracles and

ceremonics.

of a chapften man. fo.C.trriff. ceremonies without lignificacion, of falle annopn= tringe, and lyenge linges, and falle names, and how the fpiritualtie are Dyigpled in falched, and home thep roule the people in darkenes, and bo althrings in the latrne tonge, and of theiz pety ppllage. Their pollpinge is lyke a lokpinge confumpcion merina man complaymeth of feblenes and of fapnines, and woteth not whenle his difeale cometh: it is lyke a pocke that freateth inwarde, and confumeth the be= er macy of the bones.

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There feelt thou the cause why it is impossible for kynges to come to the knowlage of the trouthe. for the ipirites lave a wayte for them a ferue they? apperites at all popules, and thoso we confession bye and fell and betrape both them and all theps treme Gendes and lave baptes for them aneuer leue them coll they have blonded them with they lophitity, & haue brought them in to theirnettes. And then whe the kringe is captrie they compell all the cell with biolence of his fwerde. foz pf any man wyll not o= bepe them beit ryght oz wzonge, they cyte hym ful= pende hom, and curle og ercomunicate hom. If be then obeye not they belyuer hom to priate, that is to fave, buto the tempozall officers to beffzope him. Last of all there fondest thou the bery cause of all perlecució, which is g preachynge agapult pocrile

Then come we to the facramentes, where thou feeft that the worke of the facramente faueth not, but the farthe in the promife which the facrament lignifieth tuftifieth bs only. There hall thou that a preeft is but a feruaunt to teache onely, and what focuer he taketh bpon bym moze then to preache &

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The obedyence

to mynyfter the facramentes of Chapfte ( whiche is

allo preachinge) is falffeed,

Then coincth howe they juggle thozowe dome ceremontes, and howe they make marchaunovce to fapued wordes penaunce,a pencet a culpa latiffac cion, attricion, character, purgato; pickepurle, and howe tho tome confession they make the facrametes and all the promples of none effecte or baine There feelt b that ablolupace is but preachpage the pros myles and curipage or ercomunicatinge, preachig the lame, and of they power, and of they kepes, of falle miracles, and of prapenge to fagntes. There feelt thou that ceremontes byd not the mitacles but faithe: euen as it was not Movles tod y dyd the my tacles but Bofes favthe in the promple of god. thou feelt allo that to have a farth where god hath not a promife is voolatrie. Ind there also feelt thou how the pope exalteth hom felle abone god, and ca mandeth bym to obey his tyranny. Last of all thou halt there that no man ought to preache but he that is called.

Then folometh the bely bottherheed of monkes and freres. For Chapfte bath deserved noughte to the for his sake gettest thou no favour Thou must offer but others belyes, and then they prate bitterly for the There seek thou that Christ is the only cau series and all the cause why god both ought for bs and beteth oure complaynte. And there hastet on bottyne howe to knowe and to be sure that hate there electe and haste gods spirit in the. Ind hatte there serving to trye the bottyne of our spirites.

Then folowe the foure lences of the leripture of whiche:

whiche thre are no fenfes and the fourthe that is to mete the lpteral fence whiche is the berp fence bath the Dope taken to bym felfe. Je may baue no other meanynge then as it pleafeth his fatherhode. 200e mufte abode bis interpretacion. And as bis belles trnke fo mult we thinke though it be impossible to bather any fuche meaninge of the fcropture. Then halt thou the bery ble of allegozpes and how they are nothynge but enlamples bozowed of the fcryp= ture to expresse a texte or an open conclusion of the Corpture and as it were to paynte it before thone eves, that thou marft fele the meaninge a the pow er of the scripture in thone berte. Then cometh the ble of worldly fimilitudes, and how they are falle prophetes whiche bronge a worldly limilitude for any other purpole, faue to expresse moare planning which is contepned in an ope texte. And fo are thep also which drawe the scripture contrary to the ope places and contrary to the enfample lyuing appac tylpnge of Chapft, the Apostles and of the holy pao phetes. Ind then fynal ly halt thou of our holy fa= thers power, and of his kepes, and of his byn= bynge and excommungcatping and of his curling and bleffpnge weth enfamples of euery thenge. Tinis.

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places are holper one then an other tbi poetrie is good diuinite C.Ci. rrrit. pope popes power is improued tiriti. pope difpenfeth to kepe whozes Irf. eodem pope forbiddeth matrimonie pope(at the bonde) C.TT. pope bath one bingdome moare then gob. lritt lrrit pollares pope is robyn goodfellowe c.rre pope byndeth angels Irrrb pope how be regneth biber Chapft Irrrbt pope is myabter then God eodé pope felleth Charftes merytes Irribit pope is likened to ham c. Etitt pope persecuteth phylotophy ritt praper was not folde in olde tome. lric prayer offarth boeth impracles lerrie prayer, what men ought to praye ecbill. Diapar C.tf to praye booth not money bynde c.b. prayer of the sprite what it taketh away c.bit prapenge to fayntes c.rbtit. preachers are one cottary to an other ritt plelates neuer taught to obey 500 irrit. prechyngeabsolueth from synne tib prelates why they are weked rrrbit preftes difaple the with the pallyon ibtt preft what he fulde bo and haue fr. prelates, kepe konges lowe Iritti prelates how craftly they moue warre irit prelates are farthleffe Irritt prelates (were by they? honout c.ritt.

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Tfinis.

